THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

THE BAPTISM OF AUGUSTINE.

"At length, on the eve of Easter, in vestments of white, entering the church in slow procession, and with lighted tapers, the candidates surrounded the baptismal font, and pronounced the solemn vow which severed them from the world, and bound them to heaven."

"———— Thou sainted mother! who then wrapt in ecstacy, wept over the consummation of thy hopes, couldst thou have looked through the vista of future years, and seen the light which the piety of thy son was destined to shed on the darkness of the Christian world, how wouldst thou have felt the efficacy of a mother's prayers!"

'Tis eve—the sun is sinking low,
His light has left the mountain's brow.
'Tis eve, before the feast of feasts,
And holy men, and mitred priests,
Have enter'd Milan's stateliest pile,
And slowly pace the cloister'd aisle;
In vestments pure as fallen snow,
With lighted tapers' flickering glow,
Which gleams on frieze and fretwork rare,
On carved niche and column fair,
On sculptured arch and lofty dome,
Where Christian faith has found a home.
Before the altar low they bend,
And fervent prayers to heaven ascend,
Those who had worshipped Mars and Jove
Kneel to the triune God above,
And votaries of Apollo's shrine
Seek here the Lord of life divine.

Mark ye that one, whose eye of fire
Seems kindling with a high desire—
'Tis eve—the voice of pleasure calls,
Why rest within these sacred walls?
The world her richest lures displays,
Why lingers he to pray and praise?
The hollow world has lost its power—
'Twas all forgotten in that hour,
When on thy brow the holy sign
Was sealed, thou sainted Augustine!
No varied lore of Rome or Greece
Could give thy wounded spirit peace;
Not thus, when thy young soul relied
On him, the Christ, the crucified;
Then what thy mind had vainly sought
Was bright before thy vision brought,
No longer dimmed thy spirit's light,
It beams, and burns all heavenly bright,
Love for thy Saviour God hath won
Thy mastering mind, with its high tone
Of hopes, and thoughts, and feelings deep:
Tears such as mother's eyes can weep
Were wept for thee, a mother's prayer
Thrilled at the midnight on the air,
And at the sunset's solemn hush,
And at the morning's earliest flush,
That voice was heard, it rose on high,
Like incense wafted to the sky.

Oh, woman's faith and hope are strong!
He she has taught his childhood's song,
He who has knelt beside her knee,
In days of sunny infancy,
When the world wins his thoughts away
From the mother who taught his lips to pray,
Will that mother's heart grow cold to him?
Oh, no! till the light of life is dim,
She will watch his steps with a mother's trust,
She will calm each wild and fiery gust
Of passion, which rises the brow to stain,
Where her anguish'd tears have fallen like rain,
And joy to the mother's heart, her prayer,
Is heard in heaven, and answer'd there!

And now the swelling chant is sending
High pealing tones, with soft notes blending,
"We bless and praise thee, Father, God;
Heaven's mighty Lord, thy name we laud,
Thou of the burning sapphire throne,
Thee for their God archangels own,
Prophet and martyr speak thy praise,
And we with theirs our song would raise.

"Oh, holy Comforter divine,
Thy love within our hearts doth shine,
Thou hast stilled each wild, forbidden thought,
And a hallowed change in our souls is wrought,
And we raise our voices high to thee,
Who from sin hast set our spirits free.

"Son of the Father, Saviour, Lord,
Of Virgin born, incarnate Word,
Throned in thy glory in heaven, we sing
Thy praises, Redeemer, thy praises, our King;
Thou hast died, thou hast risen, thy creatures to save,
Thou hast ransomed our souls from the power of the grave,
Let us dwell with thy saints in thy presence above,
Let us live in the light of thy heavenly love.'
And now the solemn strain is slowly dying,
And its low whisper like a reed-note sighing,
And now 'tis hushed—almost the awed heart's beating,
Is heard, like far off wings, that bear the greeting
Of dew-bathed violets to the morning skies,
When holy stillness like a shadow lies
O'er the unwakened world, and dawn is steeping
In golden hues, the homes where love is sleeping.
The strain is hushed—quenched is each wild desire,
Another star is risen to shine abroad,
Another star—yea more, a soul of fire—
A light—a pillar to the Church of God!

J. C.

Affliction.—You bid me write you a religious letter; I am not a man who would attempt to insult the greatness of your anguish by any other consolation. Heaven knows that in the easiest fortunes there is much dissatisfaction and weariness of spirit; much that calls for the exercise of patience and resignation; but in storms like these, that shake the dwelling and make the heart tremble, there is no middle way between despair and the yielding up of the whole spirit unto the guidance of faith. And surely it is a matter of joy, that your faith in Jesus has been preserved; the comforter that should relieve you is not far from you, But as you are a Christian, in the name of that Saviour who was filled with bitterness and made drunken with wormwood, I conjure you to have recourse in frequent prayer to "his God and your God," the God of mercies and Father of all comfort.

I look upon you as a man, called by sorrow and anguish and a strange desolation of hopes, into quietness, and a soul set apart and made peculiar to God; we cannot arrive at any portion of heavenly bliss without in some measure imitating Christ. And they arrive at the largest inheritance who imitate the most difficult parts of his character, and bowed down and crushed under foot, cry in fulness of faith, "Father, thy will be done."

I charge you, my dearest friend, not to dare to encourage gloom or despair—you are a temporary sharer in human miseries, that you may be an eternal partaker of the Divine nature.

Colridge.

ANALOGIES ILLUSTRATIVE OF THE DOCTRINE OF THE APOSTOLIC SUCCESSION.

These powers, which Christ hath given to his apostles, were, by some means or other, to be transmitted to succeeding persons, because the several ministries were to abide for ever. All nations were to be converted, a church to be gathered and continued, the new converts to be made confessors and consigned with baptism, sins to be remitted, flocks to be fed and guided, and the Lord's death declared, represented, exhibited, and commemorated, until his second coming. And since the powers of doing these offices are acts of free and gracious concession, emanations of the Holy Spirit and admissions to a vicinity with God, it is not only impudence and sacrilege in the person, falsely to pretend, that is, to belie the Holy Ghost, and thrust into these offices;—but there is an impossibility in the thing, it is null in the very deed doing, to handle these mysteries without some appointment by God; unless he calls and points out the person, either by an extraordinary or by an ordinary vocation. Of these I must give a particular account.

The extraordinary calling was first, that is, the immediate; for the first beginning of a lasting necessity is extraordinary, and made ordinary in succession, and by continuation of a fixed and determined ministry. The first of every order hath another manner of constitution, than all the whole succession. The rising of the spring is of greater wonder, and of more extraordinary and latent reason, than the descent of the current; and the derivation of the powers of the Holy Ghost, that make the priestly order, are just like the creation: the first man was made with God's own hands, and all the rest by God, co-operating with a human act; and there is never the same necessity; as at first, for God to create man. The species or kind shall never fail, but be preserved in an ordinary way; and so it is in the designation of the ministers of evangelical priesthood; God breathed into the apostles *to panagion kai zoopoion pneuma,* "the breath of the life-giving Spirit;" and that breath was to be continued in a perpetual, univocal production; they who had received, they were also to give; and they only could.

Grace cannot be conveyed to any man, but either by the fountain, or by the channel; by the author or by the minister. God only is the fountain and author; and he that makes himself the minister, whom God appointed not, does in effect, make himself the author; for he undertakes to dispose of grace which he hath not received, to give God's goods upon his own authority; which he that offers at, without God's warrant, does it only upon his own. And so either he is the author, or a usurper,—either the fountain, or a dry cloud; which in effect calls him either blasphemous, or sacrilegious.

But the first and immediate derivation from the fountain, that only I affirm to be miraculous and extraordinary; as all beginnings of essences and graces of necessity must; those persons who receive the first issues, they only are extraordinarily called: all that succeed are called or designed by an ordinary vocation, because whatsoever is in the succession is but an ordinary necessity, to which God hath proportioned an ordinary ministry; and when it may be supplied by the common provisions, to look for an extraordinary calling, is as if a man should expect some new man, to be created, as Adam was: it is to suppose God will multiply beings and operations without necessity. God called at first; and if he had not called, man could not have come to him in this nearness of a holy ministry; he sent persons abroad, and if he had not sent, they could not have gone: but after that he had appointed, by his own designation, persons who should be fathers in Christ, he called no more, but left them to call others: he first immediately gives the *charisma,* "the grace," and leaves this as "a depositum" to the Church, faithfully to be kept till Christ's second coming. And this "depositum" is the doctrine and discipline of Jesus: he opens the door, and then left it open commanding all to come in that way, into the ministry and tuition of the flock,—calling all, that came in by windows and posterns and oblique ways, "thieves and robbers." And it is observable, that the word "vocation" or "calling," in Scripture, when it is referred to a designation of persons to the ministry, it always signifies that which we term, "calling extraordinary;" it always signifies an immediate act of God; which also ceased when the great necessity expired,—that is, when the fountain had streamed forth abundantly, and made a current to descend without interruption. The purpose of this discourse is, that no man should, in these days of ordinary ministry, look for an extraordinary calling, nor pretend, in order to vainer purposes, any new necessities.

They are fancies of a too confident opinion, and over-valuing of ourselves, when we think the very being of a church is concerned in our mistakes; and if all the world be against us, we are not ashamed of our folly, but think truth is failed from among the children of men, and the Church is at a loss, and the current derived from the first emanations is dried up, and then he that is boldest to publish his follies, is also as apt to mistake his own boldness for a call from God, as he did at first his own vain opinion for a necessary truth; and then he is called extraordinarily, and so ventures into the secrets of the sanctuary. First, he made a necessity more than ever God made, and then himself finds a remedy that God never appointed. He that thinks every shaking of the ark is absolute ruin to it, when peradventure it was but the weakness of his own eyes that made him fancy what was not, may also think he hears a call from above to support it, which indeed was nothing but a noise in his own head: and there is no cure for this, but to cure the man, and set his head right. For he that will pretend any thing that is beyond ordinary, as he that will say he hath two reasonable souls within him, or three wills, is not to be confuted but by physic, or by the tying him to abjure his folly till he were able to prove it.

But God,—by promising that his Church should abide for ever, and that "the gates of hell should not prevail against it," but that himself would be "with her to the end of the world," hath sufficiently confuted the vanity of those men, who, that they might thrust themselves into an office, pretend the dissolution of the very being of the Church: for if the Church remains in her being, let her corruptions be what they will, the ordinary prophets have power to reform them; and if they do not, every man hath power to complain, so he does it with peace, and modesty, and truth, and necessity.

And there is no need of an extraordinary calling to amend such things which are certain, foreseen, events; and such were heresies and corruption in doctrine and manners, for which God appointed an ordinary ministry to take cognizance and make a remedy; for which himself, when he had told us "heresies must needs be," yet made no provisions extraordinary, but left the Church sufficiently instructed by her rule, and guided by her pastors.

When Christ means to give us a new law, then he will give us a new priesthood, a new ministry: one will not be changed without the other. God now no more comes in a mighty rushing wind, but in a still voice, in the gentle homilies of ordinary prophets. And now that the law, by which we are to frame our understandings and our actions, is established, we must not expect an apostle to correct every abuse; for if they will not hear Moses and the prophets, if one should come from the dead, or an angel come from heaven,—it is certain they will not be entertained, but till the wonder be over, and the curiosity of news be satisfied.

Against this, it is pretended that Christ promised "to be with his Church for ever," upon condition the Church would do their duty; but they being but a company of men have power to choose, and they may choose amiss; and if all should do so, Christ's promises may fail us, though not fail of their intentions; and then, in this case, the Church failing, either there must be an extraordinary calling of single persons, or else any man may enter into the ordinary way, which is all one with an extraordinary: for it is extraordinary that common persons should, by necessity, be drawn into an employment, which, by ordinary vocation, they are not to meddle with.

Against this we can (thanks be to God for it) pretend the experience of sixteen ages; for hitherto it hath ever been in the Christian Churches, that God hath preserved a holy clergy in the same proportion as he hath preserved a holy people: never yet were the clergy all antichristian in the midst of Christian Churches; and we have no reason to fear it will be so now, after so long an experience to expound the promises of our Lord to the sense of a perpetual ministry, and a perpetual Church, by the means of ordinary ministrations.

And how shall the Church be supposed to fail, since God hath made no provisions for its restitution? For by what means should the Church be renewed, and Christianity restored? Not by Scripture; for we have no certainty that the Scriptures, which we have this day, are the same which the apostles delivered, and shall remain so forever,—but only, 1. The reputation and testimony of all Christian Churches, (which also must transmit the same by a continual successive testimony to the following, or else they will be of an uncertain faith;) and 2. The confidence of the divine Providence and goodness, who will not let us want what is fit for us, that, without which we cannot attain the end, to which in mercy he hath designed us. Now the same arguments, which we have for the continuation of Scripture, we have for the perpetuity of a Christian clergy, that is, besides the so long actual succession and continuance, we have the goodness and unalterable sweetness of the Divine mercies, who will continue such ministries, which himself hath made the ordinary means of salvation; he would not have made them the way to heaven and of ordinary necessity, if he did not mean to preserve them. Indeed, if the ordinary way should fail God will supply another way to them that do their duty; but then Scripture may as well fail as the ordinary succession of the clergy; they both were intended but as the ordinary ministries of salvation, and if Scripture be kept for the use of the Church, it is more likely the Church will be preserved in its necessary constituent parts than the Scripture; because Scripture is preserved for the Church, it is kept that the Church might not fail. For as for the fancy, that all men, being free agents, may choose amiss: suppose that; but then may they not all consent to the corruption or destroying of Scripture? yea, but God will preserve them from that, or will overrule the event; yea, but how do they know that? what revelation have they? yet grant that too; but why then will he not also overrule the event of the matter of universal apostacy? for both of them are matter of choice.

But then that all the clergy should consent to corrupt Scripture, or to lose their faith, is a most unreasonable supposition; for supposing there is a natural possibility, yet it is morally impossible; and we may as well fear, that all the men of the world will be vicious upon the same reason; for if all the clergy may, then all the people may; and you may as well poison the sea, as poison all the springs: and it is more likely all the idiots, and the ordinary persons in the world, should be cozened out of their religion, than that all the wise men and "antistites," the teachers, doctors, and public ministers of religion, should. And when all men turn mariners, or apothecaries, or that all men will live single lives, and turn monks, and so endanger the species of mankind to perish, (for there is a great fear of that too;) that is, when all the world choose one thing, (for if two men do, two thousand may do it if they will, and so may all, upon this ground;) then also we may fear, that all the governors of the Church may fail, because some do, and more have, and all may; till then, there will be no need of an extraordinary commission; but the Church shall go on upon the stock of the first calling and designation, which were extraordinary. The Spirit issued out at first miraculously, and hath continued running still in the first channels by ordinary conduct, and in the same conveyances it must run still, or it cannot, without a miracle derive upon us, who stand at infinite distance from the fountain. Since, then, there is now no more expectation of an extraordinary calling, (and to do so were an extraordinary vanity,) it remains, that the derivation of the ministerial power be by an ordinary conveyance.

Jeremy Taylor.

THE CONFESSION OF SINS, TAKEN OUT OF THE PRAYER OF ST. EPHRAIM THE SYRIAN.

O Almighty God, who dwellest in the inaccessible light, before whom the greatest mountains are like the dust of the balance, and in whose sight the heavens are not pure, and the angels tremble, and the saints are charged with folly, and all the world shall fear in thy glorious presence; we confess to thee, O Lord, father of heaven and earth, all those sins which we have wrought in private and in public; for thou knowest all things, and nothing is hid from thy righteous eyes. Thou art the God of mercy and pity, and thou would'st have all, even strangers to be saved; we fly therefore unto thee, who art the lover and Saviour of all the souls of the faithful. Have pity upon us, who have many times embittered and grieved thy most holy Spirit, to the joy of our enemies, and the sad ruin of our pitiable and wounded souls. Behold, O God, we have been dead in sins and trespasses, and servants to thy enemy. There is no kind of sins but we have committed, or would have committed; if it were pleasant, we cared not for the foulness, but if we were tempted we did fall, and where we did fall, there we did love to lie; we have sinned worse than the adultress or the thief, more than the publican or the prodigal, oftener than David or Manasses: we have sinned against greater mercies, a more determined conscience, a better law, a clearer revelation, more terrible threatenings, and better, much better promises.

THE COLLECT UPON GOOD FRIDAY.

O most blessed, most gracious Saviour Jesus, who by thy obedience unto death, even the death of the cross, did'st become the sacrifice of the world, and great example of patience, the Lord of life, the good shepherd, laying down thy life for the sheep, and the mediator between God and man; let thy wounds heal, thy blood cleanse, thy death make us to live, and thy spirit make us to work righteousness all our days; that we may, by thy aid, and by thy example, obey our heavenly Father with all our powers and all our faculties, with our reason and our affections, with our souls and with our bodies, with our time and with our estate, in prosperity and adversity; that we may bear our cross patiently, and do thy work cheerfully and be ready to benefit mankind with great charity and great industry, that being followers of thy life and partakers of thy death, we may receive a part in the resurrection of the just to the joys of God in thy inheritance, O most blessed, most gracious Saviour Jesus. Amen.

THE FIRST COVENANT.

God created the first man Adam without sin, and endued his soul with a full knowledge of his duty; and with such a strength, that he might, if he would, perform all that was required of him. Having thus created him, he makes a covenant or agreement with him to this purpose; that if he continued in obedience to God without committing sin, then, first, that strength of soul which he then had, should still be continued to him; and secondly, that he should never die, but be taken up into heaven, there to be happy for ever. But on the other side, if he committed sin, and disobeyed God, then both he, and all his children after him, should lose that knowledge, and that perfect strength, which enabled him to do all that God required of him; and secondly, should be subject to death, and not only so, but to eternal damnation in hell.

This was the agreement made with Adam, and all mankind in him, (which we usually call the first covenant) upon which God gave Adam a particular commandment, which was no more but this, that he should not eat of one only tree of that garden wherein he had placed him. But he, by the persuasion of the devil, eats of that tree, disobeys God, and so brings that curse upon himself, and all his posterity: and so by that one sin of his, he lost both the full knowledge of his duty, and the power of performing it. And we being born after his image, did so likewise, and so are become both ignorant in discerning what we ought to do, and weak and unable to the doing of it, having a backwardness to all good, and an aptness and readiness to all evil: like a sick stomach, which loathes all wholesome food, and longs after such trash as may nourish the disease.

And now you see where we got this sickness of soul, and likewise that it is like to prove a deadly one; and therefore I presume I need say no more to assure you our souls are in danger. It is more likely you will from this description think them hopeless. But that you may not from that conceit excuse your neglect of them, I shall hasten to show you the contrary, by proceeding to the

SECOND COVENANT.

This second covenant was made with Adam, and us in him, presently after his fall, and is briefly contained in those words, Gen. iii. 15, where God declares, that the seed of the woman shall break the serpent's head; and this was made up as the first was, of some mercies to be afforded by God, and some duties to be performed by us.

God therein promises to send his only Son, who is God equal with himself, to earth, to become man like unto us in all things, sin only excepted; and he to do for us these several things.

First, to make known to us the whole will of his Father; in the performance whereof we shall be sure to be accepted and rewarded by him. And this was one great part of his business, which he performed in those many sermons and precepts we find set down in the Gospel. And herein he is our Prophet, it being the work of a prophet of old, not only to foretell, but to teach. Our duty in this particular is to hearken diligently to him, to be most ready and desirous to learn that will of God which he came from heaven to reveal to us.

The second thing he was to do for us, was to satisfy God for our sins, not only that one of Adam, but all the sins of all mankind that truly repent and amend; and by this means to obtain for us forgiveness of sins, the favor of God, and so to redeem us from hell and eternal damnation, which was the punishment due to our sin. All this he did for us by his death. He offered up himself a sacrifice for the sins of all those who heartily bewail, and forsake them. And in this he is our Priest, it being the priest's office to offer sacrifice for the sins of the people. Our duty in this particular is, first, truly and heartily to repent us of, and forsake our sins, without which they will never be forgiven us, though Christ hath died. Secondly, steadfastly to believe, that if we do that we shall have the benefits of that sacrifice of his; all our sins, how many and great soever, shall be forgiven us, and we saved from those eternal punishments which were due unto us for them. Another part of the priest's office was blessing and praying for the people; and this also Christ performs to us. It was his special commission from his Father to bless us, as St. Peter tells us, Acts iii. 26. "God sent his Son Jesus to bless you;" and the following words show wherein that blessing consists, in "turning away every one of you from his iniquities." Those means which he hath used for the turning us from our sins, are to be reckoned of all others the greatest blessings, and for the other part, that of praying, that he not only performed on earth, but continues still to do it in heaven: "He sits on the right hand of God, and makes requests for us." Rom. viii. 34. Our duty herein is not to resist this unspeakable blessing of His, but to be willing to be thus blest in the being turned from our sins, and not to make void and fruitless all his prayers and intercessions for us, which will never prevail for us, whilst we continue in them.

The third thing that Christ was to do for us, was to enable us, or give us strength, to do what God requires of us. This he doth, first, by taking off from the hardness of the law given to Adam, which was never to commit the least sin, upon pain of damnation, and requiring of us only an honest and hearty endeavor to do what we are able, and where we fail, accepting of sincere repentance. Secondly, by sending his holy Spirit into our hearts to govern and rule us, to give us strength to overcome temptations to sin, and to do all that he now under the Gospel requires of us. And in this he is our King, it being the office of a king to govern and rule, and to subdue enemies. Our duty in this particular, is to give up ourselves obedient subjects of his, to be governed and ruled by him, to obey all his laws, not to take part with any rebel, that is, not to cherish any one sin, but diligently to pray for his grace to enable us to subdue all, and then carefully to make use of it to that purpose.

Lastly, he has purchased for all that faithfully obey him, an eternal glorious inheritance, the kingdom of heaven, whither he is gone before to take possession for us. Our duty herein is to be exceeding careful that we forfeit not our parts in it, which we shall certainly do, if we continue impenitent in any sin. Secondly, not to fasten our affections on this world; but to arise them according to the precept of the apostle, Col. iii. 2. "Set your affections on things above, and not on things on the earth;" continually longing to come to the possession of that blessed inheritance of ours, in comparison whereof all things here below should seem vile and mean to us.

This is the sum of that second covenant we are now under, wherein you see what Christ hath done, how he executes those three great offices of King, Priest, and Prophet; as also what is required of us, without our faithful performance of which, all that he hath done shall never stand us in any stead; for he will never be a priest to save any, who take him not as well for their prophet to teach, as their king to rule them; nay, if we neglect our part of this covenant, our condition will be yet worse than if it had never been made: for we shall then be to answer, not for the breach of the law only, as in the first, but for the abuse of mercy, which is of all sins the most provoking: on the other side, if we faithfully perform it, that is, set ourselves heartily to the obeying of every precept of Christ, not going on wilfully in any one sin, but bewailing and forsaking whatever we have formerly been guilty of; it is then most certain that all the forementioned benefits of Christ belong to us.—*Dr. Hammond.*

COMMUNICATIONS.

For the Churchman.

OUGHT THE EUCHARIST BE CELEBRATED THE LESS FREQUENTLY BECAUSE THERE ARE FESTIVALS IN THE CHURCH?

The importance of the subject, the celebrating the eucharist, induces me to offer the following remarks, arising from having observed the few times a year that this rite is commemorated, especially in our churches without the cities, and again those within omitting the regular time of administering it, when it falls near a festival. For instance, in churches where the regular time for administering the communion is on the first Sunday of every month, I have known the December one deferred till Christmas, because otherwise it would be twice celebrated in the same month. And then again the January one omitted because it had been celebrated but so shortly before. Which management gives but one Lord's supper from 1st Sunday in November to 1st Sunday in February. Again supposing Easter to come a few days before the end of March, the same plan is then adopted and gives but one Lord's supper from 1st Sunday in February to 1st Sunday in May. By which management (not at present to say how much it savors of worldly policy in holy things) instead of *twelve* Lord's suppers in a year, we find but *ten*. And the reason of this forsooth because *two festivals* are in the year. So we actually find that if we had no festivals at all, the rite would be administered the oftener. The incongruity of this, viz, of making *ten* answer for *fourteen* must be evident to all after a moment's reflection.

I propose considering the nature of the eucharist in relation to its recipients, as to how a greater frequency of administering it would operate upon them: how they are affected thereby: and how in turn the rite itself is affected. These are considered in the three following questions.

1. We hold the sacrament of the Lord's supper to be a means of grace; will then an *increased frequency* in the receiving it *diminish* at all that grace given to the recipient?

2. Will *it* cool the holy and devout feelings of the partaker, which he has experienced in the less frequent receiving of it?

3. Will the present solemnity and sacredness, which appear as a halo around *that table* be aught diminished in the more frequent celebration of it?

To the *first* of the above questions, it is plain that that grace, which the Lord accompanies with the worthily receiving of it once, will always be extended, provided the partaker is of a proper spirit, no matter how often it be received. For our Saviour said "as oft as ye do it," not limiting it to a number of times, but leaving that to his people to determine of themselves.

The second question, as to the devout feelings of the recipient being incompatible with an increased frequency in the reception of it; or in other words, the often receiving of those holy elements must be at the sacrifice of pure devotion, may be answered to prove the contrary, both positively and negatively.

1. Primitive usage contradicts such consequences. In those days it was administered every Sunday. And will any one venture to assert that they were wanting in the very essence of true devotion? Surely not. Their example then alone should be sufficient to settle this point. Rather was it that their holy lives sanctioned a so frequent reception, while we ourselves lacking in that holiness, are on that account not able to receive it so frequently. Does it not resolve itself into this? If our lives were more holy, we would celebrate that sacrament oftener, and if so, the fault lies in our not being holy enough, since we cannot bear a more frequent reception of it. And till we can, none ought to be content with their advance in piety.

2. Harm arises to the communicant in the seldom partaking of that holy sacrament. For example, the Lord's supper is celebrated four times a year. Now the consequence of so long a time intervening is, that in almost nine cases out of ten, those who partake thereof return to their secular employments so devotedly as to neglect things sacred. Thus they are led to look upon the sacrament as a rite celebrated only for the occasion, and consequently, during the long period intervening, they may live almost wholly given up to the world, and think themselves doing all that is requisite, provided during the week previous they make some preparations. And how vain these preparations must be frequently from their very nature, is not for me now to say, except that the living so wholly given up to the world in the intervening time must preclude all due preparations for so holy an ordinance. Not that I mean to say any thing disapprovingly of the previous week's preparations, and tho' it is true that we should always be prepared, yet the week previous is intended for making a special preparation: and this special preparation may and ought be made by all, even by those who lead the holiest lives, for they are yet subject to sin.

But it is this, that if a shorter period intervened, even the minds of those who are disposed to fall back to the world, would be called away to its solemn consideration again ere they could be wholly given up to it. Thus securing a more constant flow of piety in the communicants of the Church, and giving to that which is already in it a deeper tone.

We have now, I think, proved *positively,* that greater frequency in celebrating this rite will not be at the *sacrifice* of pure and devout *feeling,* from the undoubted example of primitive Christians:—also *negatively,* from certain evils growing out of a long time intervening, which a shorter one would obviate.

We are now ready to answer the *third* question, will the present solemnity and sacredness discernible about the celebration of this rite be aught diminished by its being more frequently administered? Things sacred have universally received their sacredness from the two following circumstances; first, the authority which instituted them being sufficient; second, the things instituted being of sufficient importance to sanction their being ever after held sacred. Such are the facts about this sacred rite, the authority to appoint it is sufficient, because done so by Christ himself; and the importance of that rite is sufficient to sanction its being ever after held sacred, because it gives grace to the receiver.

It remains then only to state, that so long as the partakers of this sacrament are of the proper spirit, so long will the wonted solemnity exist about that table; and as men increase in piety and lead holier lives, in the same proportion will they look upon this rite as being farther distinct from all institutions of man's appointment.

Is it then profitable ever to diminish the existing frequency of celebrating that rite? Especially so, ought it be celebrated the less frequently, because there are festivals in the Church? The contrary I have endeavored to prove above, and let not the object of these festivals be forgotten, that they are intended for the spiritual growth of the members of the Church. Grace accompanies the worthy receiver and frequency in receiving strengthens that grace. Now one certain means of securing a holier living in the Church during those seasons, that the Church contemplates it, is to celebrate the eucharist on the *high* festival days, and on all the regular times appointed by the minister, even if they should fall within a week of each other. The good effects of this system would, I believe, we soon felt in a land of Christians. The hope that those, to whom this matter is left, will give the subject a reflection, has induced me to offer the above remarks.

L. L.

For the Churchman.

MISSIONS TO THE EASTERN CHURCHES.

Mr. Editor,—In my former remarks upon this subject I endeavoured to show that Protestant missionaries had not adopted any principles of action hostile to the Eastern Churches, or tending to schism, but had chosen a policy strictly conservative and catholic. Whether this policy, in the case of missions from the Churches of England and America, has not been defective from its not having afforded a full representation of the distinctive principles of those Churches, is a question with which I shall not intermeddle. The position assumed is that it is not in contrariety to those principles; it is not a departure from catholic ground. I will now proceed to farther proofs of this position.

The article from the *Edinburgh Magazine,* upon which my remarks are based continues as follows: "If these Churches have been separated from the catholic body, then we would be right in sending out bishops and priests, and gathering congregations without the least regard to the oriental prelates; but if they have not so been cut off, if they are still parts of the Church Catholic, then we would be guilty of schism in setting up another, and as we conceive, purer communion in opposition to the Greek bishops, or in so acting, even with a view to reform them, as to teach their people to resist or despise their authority." Having made these two suppositions the writer assumes the latter to be true, and accordingly applies the inference from it in condemnation of the proceedings of the missionaries to the Eastern Christians. Now, before passing so severe a judgment upon a body of men, who, aside from the conscientiousness of their motives, which will not be questioned, possess advantages for forming a clear and consistent judgment, which one far removed from the scene of their labours cannot possess, was it not at least becoming to confirm the assumption by more legitimate proofs than that the Churches of the East are not so widely separated as is supposed from (not the Churches of England and America, but) the Church of *Rome?* I may take occasion in a future number to show, from facts which have fallen under my own observation, that even this position is not valid. But admitting its validity, and even more, admitting, what no one pretends, that the Oriental Churches are in *full* communion with the Church of Rome, would that fact alone substantiate their claim to be regarded as within the pale of the Church Catholic? Is not the Protestantism of the Church of England, and after it of the American Church, based upon the ground that the Church of Rome has departed from the doctrines of the Catholic Church? An eminent English divine has defined the boundaries of Catholicism as lying within the first five centuries of the Christian era, by which he excludes all those corruptions which were afterwards fastened upon the pure form of primitive Christianity.* By this distinction he saves the Church of England from being itself exposed to the charge of schism and fixes that sin upon the Church of Rome. The true question, therefore, with regard to the Greek Church, is whether she falls within this broad line of demarcation. The Edinburgh writer has thrown no light upon this inquiry and it has been quite overlooked by some of those on this side of the Atlantic who have advanced opinions of a similar character. Now suppose that the missionaries to the Eastern Christians have instituted this inquiry, and, as the result of it, are convinced that the corruptions of the Greek Church are hardly less gross than those of the Papal Church, and that it has thus become "separated from the Catholic body," they would be justified, according to the rule laid down by the writer in the *Magazine*, in creating a schism in that Church and "gathering congregations without the least regard to the Oriental prelates." The supposition is fact. They have the conviction, but they have not carried it out into such measures of hostility as, in the view of this writer, would be justifiable. Their conservative principles are even of a higher order than his own. They have created no schism; they intend none.

The only specific charge which the writer prefers against them is that they have "acted in despite of the native bishops, under the protection of Mohammedan pashas." The allusion here is, I suppose, to a transaction formerly animadverted upon by a correspondent in your own columns, and is worthy, therefore, of particular notice. To the exception which has been taken to that transaction it might be replied, that it is after all but a very moderate exercise of the right conceded to them by the reasoning of the writer. With the right in their hands of producing schisms and gathering dissenting congregations, they have done no more than to secure their labors from being swept away by those who do not understand their object nor appreciate their motives; and this they have done by receiving the proffered (not by seeking the unwilling) favor of the civil ruler of the country. The whole transaction was simply this: the missionaries in the island of Crete, from a decent regard to etiquette as well as from knowing the importance of standing well with the lord of the land, availed themselves of the opportunity offered by a visit of the Pasha of Egypt to the island, to evince their respects. This course was dictated by common prudence and a necessary regard to their civil security while resident on a foreign soil. But the imputation that they took advantage of the favorable reception which they met, to gain the influence of the Pasha against the spiritual rulers of the people among whom they were sent to labor, is not accordant with fact. They did, and rightly, congratulate themselves on the assurance that their efforts for the temporal and spiritual improvement of the Greeks would, through his approval, be less likely to be interrupted by the jealousy of their ecclesiastics. That the Pasha was a Mohammedan could in no wise alter their duty of respect and honor to him. The natural consequence of showing such respect they could not obviate, nor could they be otherwise than grateful that it was favorable to their work.

The intimation joined with this specific charge, viz. that the missionaries "oppose the native bishops and encourage their people to rebel against them," is, I may be permitted to say, utterly without foundation. They stand upon no ground but that of self-defence. They neither speak nor act against the ecclesiastical rulers of the native Churches in any other way than to vindicate themselves when attacked, (and even this is not always done,) or to explain their design when misrepresented. Acting upon the truly catholic principle of preserving the Oriental Churches from the ruinous influence of schism, and ambitious only of reviving in them the spirit of their primitive faith, they abstain entirely from assaults upon them, and in many instances have borne reproaches and anathemas in unreplying meekness. So far are they from opposing the bishops of these Churches, that they uniformly seek their countenance and aid whenever there is hope of obtaining it. But they do not consider, on the other hand, that the withholding of it should prevent their efforts for the instruction of the people; and this view they maintain by two reason,—First, they are well aware that the jealousy of the native clergy arises, not from any enlightened understanding of their design, but from a complete misconception of it. They are satisfied that if the whole scope of their object were brought clearly to the knowledge of the Eastern prelates, it would receive the cordial approval of every one of them whose intelligence and information qualifies him to pass a judgment upon it. Such a knowledge it is their earnest desire to communicate, but the distance at which they are kept renders it impracticable. Void, as the Eastern Christians, for the most part, too plainly are, of the spirit of primitive piety, they cannot in general credit a benevolence of which there exists no example among themselves. Accustomed, too, to maintain a position of hostility towards each other, and to mingle with their conception of missions something of a sectarian design as essential to the very idea of them, and, above all, by the dim light of their knowledge respecting the constitution and relations of the Western Churches, confounding all in one (to them) horrible and diabolical mass of Lutheranism, they meet the missionaries from those Churches with a hostile front and diligently keep themselves beyond the reach of explanation. The missionaries, on the other hand, cannot regard themselves as bound by Catholic or Christian principles to abstain from doing good because through ignorance their motives are mistaken. In several instances an explanation has taken place, and the result is, that among the bishops and priests of the Greek, Armenian and Nestorian Churches, are many warm friends of the missionaries; some are even helpers in their work.

Another reason why the missionaries do not deem Episcopal assent to their labors as prerequisite is, that these labors are of such a character as would not in any Church be considered subject to Episcopal control. Their plan is simply to impart human knowledge, chiefly by means of schools, and to intermingle with it religious instruction of a strictly *practical* character. They do not attempt to change the relations of the people to their Church, nor in any manner to interfere with those relations. The office which they exercise is one which any individual may rightfully exercise independently of all authority beyond his own judgment. It might be exercised in our own country by a teacher from a foreign land without so much as attracting Episcopal notice.

Thus moderate and restrictive is the system pursued by missionaries to the Oriental Churches. They do not resist the ecclesiastical rulers nor speak evil of them to their people. They do not aim to separate the Christians from their Churches, but have in repeated instances prevented a separation. They do not seek to draw them from the observance of the religious practices, however superstitious, which are enjoined upon them by their spiritual guides. They do not speak against the sign of the cross, the confessional, nor the worship of images. The religious truths which they inculcate are such as are speculatively received by the Eastern Churches and are drawn from the word of God, which those Churches declare to be the standard of their faith. And all this they do in despite of the conviction that most of the Oriental Churches have widely departed from pure Catholic principles of doctrine and practice. The same conviction concerning the Church of Rome has wrought out in the Western world division, separation, and secession. To this conviction our own Church owes its origin as a distinct member of the 'catholic body.' With what consistency then can we impose the odious stigma of schism upon those who are seeking for the Oriental Churches a *reformation* upon principles even more conservative than our own?

In conclusion, permit me to repeat what has already been intimated, that the remarks which I have offered do not imply that the system of our missionary operations in the East cannot be improved. It may be that the Episcopal Church of America possesses, from its constitutional resemblance to the Oriental Churches, advantages for effecting their return to a pure and spiritual Christianity which have never been developed. It may be that this resemblance might be made the ground of a union with them which would convert the missionary work into one of friendly correspondence and welcome aid. But if an attempt towards such a union should fail in some of those Churches through an extreme discordance in other points no less essential, the question would then arise whether the present mode of operation is so far con formed to the catholic rule that it might be consistently persevered in. The views now presented favor the affirmative. H. S.

For the Churchman.

DICTIONARY OF THE CHURCH.

Mr. Editor,—The Dictionary of the Church maintains two propositions—that Paul was an apostle before baptism—and that, *if* he had performed ministerial functions in those three days, the acts would have been valid. To the former I assent. To the latter I demur. As matter of *fact*, Paul performed *no* such act while unbaptized; and to assert that he could have done so is mere ***hypothesis.*** Just so it is hypothesis, and nothing better, to say that ministers now-a-days, who have been ordained without valid baptism, may perform valid ministerial acts. Even were it recorded that Paul discharged sacerdotal functions during the three days, it would not be to the purpose; the Jewish priests born in the wilderness did so without circumcision, but none others of their line. Both cases were extraordinary. The heavenly Sovereign who dispensed, for a time, with circumcision in his priests, might, for three days, dispense with baptism in his apostle: but man has no right to do so. As the general rule, the uncircumcised were cut off from God's people; and, not being of the elect, they could not have been the elect of the elect. As the general rule, the unbaptized belong not to God's people; and as before, not being of the elect, they cannot be the elect of the elect. With exceptions ordered by God himself, we have nothing to do. The general rule decides, not only practice, but also the principle of the question. And that says plainly, that no man can, ordinarily, have valid ordination without valid baptism. FACTUM VALET.

For the Churchman.

BAPTISMAL IMMERSION

Mr. Editor,—The Rev. Mr. Johnson in a note to his late missionary sermon refers to the controversy that has originated in the Bible Society, between the Baptists and the other denominations united in that institution, for one, among other purposes, of promoting brotherly love. For the information of those of your readers who may not have had the opportunity to know what is taking place in England on this subject, I subjoin the following statement and extracts from the January number of the Christian Observer. It seems a Mr. Hinton, an Anabaptist preacher, had written a letter to Lord Bexley, the president of the British and Foreign Bible Society, complaining that that society had withdrawn its patronage from those translations into foreign languages, in which the term "baptize" had been translated "immerse;" a correspondent of the Christian Observer says, his daughter asked the question whether this has been done in all cases where the word "baptize" occurs? for instance, Matt. iii. 11, "He shall *immerse* you with the Holy Ghost and with fire," His answer is that he would have the translation *read*, "We shall immerse you *in* the Holy Ghost." His last communication calls forth the editor of the Christian Observer in an able article, from which I send you these extracts. Z.

"The correspondent whom Mr. Hinton replies to, did not ask for the information merely "for one of his daughters," but for himself; as he could not answer her question. It is, however, very important that both daughters and sons, who are to be the fathers and mothers of the next generation, should be well acquainted with the irrefragable proofs by which the validity of infant baptism, and of the mode by affusion or sprinkling, in common with immersion, is supported. Anabaptists, that is, rebaptizers—we use this appellation advisedly, for we cannot concede to Mr. Hinton and his friends the self-assumed title of 'Baptists,' which is meant to convey the bigoted and preposterous notion that there is no valid baptism but in their own little narrow-minded sect; that not a single Roman Catholic or Protestant—no Episcopalian, Presbyterian, or Independent,—no member of the Church of England, or Scotland, or of any dissenting body, is baptized, or is entitled to sit down at the table of the Lord, who has not repudiated his infant baptism, or even his adult baptism, if it was not administered by immersion, and submitted to be anabaptized. Where sects assume titles which cast no reproach upon their neighbors, we are quite willing to adopt their own nomenclature; but we do not feel bound to call one sect exclusively 'Friends,' as if there were no brotherhood in any other society; or another 'Unitarians,' as if Trinitarians were Tritheists; or Mr. Irving's followers 'the Spiritual Church,' as if every body else is 'carnal;' and, least of all, the sect of Baptizers-again-by-adult-immersion, Baptists, to the expelling all the rest of Christendom from the covenant of God. There is really nothing so wretchedly bigoted as this in the Church of Rome itself; for Rome, with all her exclusiveness, does admit the validity of baptism, where the recipient has been dedicated by water (be it little or much) in the name of the holy Trinity; and accounts it a despite to the ordinance of God to repeat it; and the Church of England, which is so roundly accused of intolerance, directs that in any doubtful case the administration shall be only hypothetical, 'If thou hast not been already baptized.' But Mr. Hinton's sect have not the modesty or charity to admit even the bare possibility that any person but themselves can be right. If an Episcopalian, or Presbyterian, or Independent, wishing to unite with them should feel any lurking scruple as to peremptorily unchurching the Catholic Church of Christ; and should wish, in being rebaptized as an adult by immersion, to add 'if' as respects the invalidity of his infant or affusive baptism; he is told at once that the baptism of infants is a mere human invention, utterly opposed to the ordinance of Christ; and that, as Mr. Hinton somewhat arrogantly says in his letter, 'no conscientious man can be at a loss to determine' that baptism by affusion is invalid. It is somewhat surprising that the Independents, who have so much to say, and justly, respecting the selfish intolerance of those Episcopalians who would unchurch the Church of Scotland, and all non-episcopal Churches, should not reserve a little of their indignation for their neighbors the Anabaptists, who unchurch all the Churches of Christendom, calling their own score or fifty members in a town or village exclusively 'THE Church,' the only Church of Christ in that place, all other bodies of Christians being virtually heathens. Some of the sect unite inconsistency with bigotry; admitting to the Lord's supper persons whom they do not allow to have been baptized: though the more rigid, as they are called—but in truth the really consistent—follow out their principles from the baptistry to the table of the Lord. It is doubly surprising that the largest religious tract society in the world should have been founded upon the monstrous compact of excluding every thing that contravenes the preposterous notion that the baptism of all Christendom, except the sect called Baptists, is invalid, either as to the mode or the subject, and in most cases both; thus unchurching all the Churches of Christ, and practically invalidating his holy sacrament. For the Anabaptists, to do them justice, are not at all squeamish in their charges. Though but a little sect, they use mighty words; boldly calling the whole Christian world—we quote from their organ, the 'Baptist Magazine'—'Antibaptists,' that is, wilful rejectors of Christ's holy ordinance; and the Bible used wherever the English language is spoken, the 'sectarian' and 'Antibaptistical version of England.' We do not mean that every Baptist exemplifies this spirit."

"We have run away at the word Anabaptists, as we did not wish to use an appellation which the sect called Baptists complain of, without showing that we have just cause for employing it; since, to admit their self-assumed name, is to predicate the invalidity of the baptism of all Christendom; for even those Churches which use immersion to baptize infants."

"Early tradition substantiates the fact that the infants of believers were baptized; that in no period of the Church to which tradition reaches back were they *not* baptized; and this, to say the least, is a most striking collateral proof that the interpretation of Scripture which includes infants is a correct one. We are not speaking of a matter of doctrine, but of fact. Were there any children in the 'households' of Lydia, or the jailor of Philippi, and of Stephanas? It seems very unlikely that there should not have been some: and if so, they are expressly declared to have been baptized; as indeed we might justly conclude they were, in the absence of all proof to the contrary, from the analogous case of circumcision, and from the promises of the Christian covenant; but it adds strongly to the force of the evidence, that in the early ages of the Church, immediately subsequent to the days of the apostles, there is unequivocal testimony that the children of believers were brought to holy baptism. The fathers of the first three centuries are unanimous upon the subject; and as to the argument that it is not expressly enjoined in the New Testament, where is the change of the Sabbath; or the participation of women in the Lord's supper, expressly enjoined? rather, why is not the baptism of infants expressly forbidden, if unlawful? seeing that the Jewish converts would naturally transfer to their offspring, under the New Testament, the privileges which they had enjoyed under the Old.

"But Mr. Hinton's letter refers only to the manner. Now no member of the Church of England has any difference of opinion with the Anti-pædo-baptist, as to immersion being a legitimate mode. We believe that some persons have strained the matter so far wide of truth as to say that to baptize never means to immerse; but not so the Anglican Church. It makes immersion the rule, and affusion the exception. The exception, from the variations of climate, modes of dress, and habits of society, has become more frequent than the rule; and even affusion is usually limited to a very small quantity in the form of sprinkling; but still there is no difference of opinion as to immersion being a rightful method. We think it probable that our Saviour himself was so baptized; and the early Christians often, if not generally, used immersion. Such passages also as 'buried with Christ in baptism,' show how significative is the rite thus administered; though affusion equally well points out spiritual washing and cleansing. But we cannot agree with Mr. Hinton—nor we are sure, could even Mr. Carson's treatise convince us—that to baptize means, 'always and exclusively,' to immerse. We are perfectly sure that it often signifies to pour out; and all the probabilities of the case indicate that in the baptism of households—often hastily, as in the case of the jailor's family—and of vast numbers of persons at a time, it was administered in this form. We have not the slightest doubt that the word is used without any specific reference to immersion in such passages as Luke xi. 38; Mark vii. 4; and Hebrews ix. 10. We do not believe that in the first of these passages the Pharisee marvelled that Jesus had not *bathed himself* before dinner; but that he had not 'washed.' This washing before meat is also spoken of in the second, where we learn respecting the Pharisee, that 'unless they wash, they eat not.' In both these passages the word is baptize; yet correlative with it, we read in the preceding verse (Mark vii. 3) that the Pharisees, 'except they wash their hands oft, eat not;' where the word is not *baptisontai* but *nipsontai*, which is simply to wash without any reference to immersion; for we do not suppose that any person reads Matt. v. 17, 'immerse thy face;' and so on of other passages. The 'divers washings' (baptisms) in the third passage, (Heb. ix. 10,) are shown from Numbers viii. 7, and xix. 18, 19, to include 'sprinklings.'

"The history of the early Church indicates that the apostles had not taught that immersion was essential to the validity of the rite. When, for example, Basilides, as Eusebius narrates, was baptized by his brethren in a prison, we cannot suppose that either a bath was allowed by his jailors, or that the Church considered that the office would be useless without it. St. Lawrence is related to have baptized a soldier from a pitcher of water; and St. Cyprian admitted the validity of clinical aspersion to sick persons. In warm climates, where bathing was a constant habit, immersion was doubtless generally practised; but the other method was not accounted invalid, nor is there any thing in Scripture to prove it so.

"We ought, however, to add that affusion, or sprinkling, was not much used in England till the reign of Queen Elizabeth; when it was practised and encourged by the English exiles returning from the continent, who, says Wheatley, 'thought they could not do the Church of England a greater piece of service than to introduce a practice dictated by so great an oracle as Calvin.' Hitherto there had been no sanction to the practice, except in case of the child being weak. In the Catechism, as issued at the accession of James I., we read, 'Water wherein the person baptized is dipped, or sprinkled with it;' but this might be meant only to relieve scruples where the latter was necessary, not to recommend it. But the Directory, issued by the Parliament upon the subversion of Episcopacy, declared it 'not only lawful, but sufficient and most expedient, that children should be baptized by pouring or sprinkling water on the face;' and to prevent immersion, it was expressly provided that baptism should not be administered 'in the places where fonts, in the time of Popery were unfitly and superstitiously placed.' Popery, we must suppose, included the Church of England; but it is somewhat remarkable, that Popery, which was made the bugbear for the occasion, had been the chief promoter of affusion or sprinkling, before the time of Calvin; for the Greek, and we believe all the Oriental Churches, used immersion."

"The Anabaptists are acting very unfairly and inconsistently, but very astutely, about their Oriental translations. Why do they not come forward at the Bible Society committee, and demand that the word *baptize* shall be expunged in all English Bibles circulated by the society, and the word *immerse* inserted in its place? If they cannot in conscience use the untranslated word in India, why do they not attack it at home? But they wish to insert the sharp edge of their wedge; and to procure the admission of a principle, which they may afterwards apply in all other cases; for if the Bible Society, which reckons among its members Christians of every name, is to succumb to the Anabaptists in India, there is no reason why it should not do so every where else, as the Religious Tract Society does. By expelling infant baptism from the Tract Society's tracts, and inserting *immersion* in the Bible Society's Bibles, they would wield a lever which might shake all Christendom. The Bible Society has wisely recommended the course of adopting the untranslated word in new versions; justly remarking, that this 'leaves the matter without prejudice to any; while the adoption of a contrary course would, at least, wear the appearance of a disposition to favor the views of one body of Christians, at the expense of those of others.' Mr. Hinton, however, cannot, he says, see how an unwillingness 'to favor the views of one body of Christians at the expense of those of others,' could have dictated a refusal to make a grant 'for the purpose of providing a supply of Testaments *for the members of Baptist churches.*' Mr. Hinton's optical powers must be very indifferent; for most other men would see this at a glance. Suppose that the 'Unitarians' demand a grant for their 'Improved Version,' solely 'for the members of Unitarian churches;' would Mr. Hinton not think this a partial proceeding? The cases differ widely in all other respects—and we mean no offence by the illustration—but they agree in this, that the members of the Bible Society would be patronising what they consider a partial version. Mr. Hinton just takes for granted what is the very question, that it is the right, and the only right, version; but unless the Bible Society are satisfied with it, they would do wrong to print it only and avowedly for the use of one sect. The fair-judging portion of the Baptists concur with the Bible Society as to the justice and propriety of this course; for which they are accused of 'going over to the enemy's camp;'—we quote the words of the 'Baptist Christian Herald,' published in the United States, where the contest makes more noise than in England. Do then the 'Baptists' account the Christian Church throughout the world 'an enemy's camp?'

"The translators of our authorized version are charged with suppressing the word of God to please 'a half-reformed king at the head of a National Church.' The gross injustice of this accusation is manifested in their remarks in the preface to their translation, where they allude to this very word. 'We have,' they say, 'on the one side avoiding the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to others; and when they put washing for baptism, and congregation instead of church; as also, on the other, we have shunned the obscurity of the Papists in their *azymes, tunic, rational, holocausts,*' &c. Surely this was a wise course; and as to the particular word baptism, there are many reasons, besides the disputed meaning of the original, why the nomenclature of the universal Church, the nomenclature of the ancient fathers adopted from the original text, should be used in new versions. The language of the converts in countries where the Gospel is introduced in modern times, will naturally follow the version of the holy Scriptures in their tongue; and would it not be more seemly that all should say, 'We are going to the baptism,' (whatever may be the mode of administration adopted in each particular Church,) than that at one missionary station they should say, 'We are going to the immersion;' at another, 'to the washing;' at another, 'to the affusion,' and so forth? The 'Baptist' (so called) could have no reason to complain of this, but upon the bigoted notion that there is no valid baptism but according to his own narrow views of subject and mode; and we see not why all Christendom is to succumb to them."

For the Churchman.

AN OFFICE FOR SATURDAY.

From Bishop Andrewe's Devotions, in Stanhope's version

Saturday.—O Lord, be gracious unto us, for we have waited for thee. Be thou our arm every morning, and our salvation in the time of trouble. Blessed art thou, O Lord, who, as on this seventh day, didst rest from all thy works, and didst bless and hallow it for a memorial of the creation; for a sign of the covenant made with thy peculiar people; for a thankful remembrance of their release out of the Egyptian bondage. O may I always most thankfully acknowledge my absolute dependence on thee, and thy great goodness and bounty to me and all thy creatures; may I always adore and bless thee for all the gracious dispensations of thy providence and wonderful mercies and deliverances vouchsafed unto thy Church and people in all ages.

Blessed art thou, my God, and my Saviour, who wast content to lie this day in the bowels of the earth; and be like them that are slain, who sleep in the grave, and pass out of remembrance.

Give to me, Lord, and to all who are baptized into thy death, grace so to mortify our corrupt affections, that we may effectually be buried with thee; and finally, through the grave and gate of death, may by thy merits, pass to our joyful resurrection.

AN OFFICE FOR SUNDAY.

Sunday.—Through the tender mercy of our God, the Dayspring from on high hath visited us. Glory be to thee, O Lord, all glory be to thee, who, didst, as on this day, create the light, and commanded it to shine upon the face of the deep.

Blessed be thy name for this light, which no darkness ever overspreads; this Sun, which never goes down! God is the Lord, who hath showed us such light; bind ye the sacrifice with cords, yea, even unto the horns of the altar.

O thou, who on this day didst rise again, raise up our souls unto newness of life, granting us repentance from dead works, and planting us in the likeness of thy resurrection.

And thou, O Father and God of peace, who didst bring again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant; make us perfect in every good work to do thy will, working in us that which is well pleasing in thy sight; through Jesus Christ.—*Ibid.*

A MEDITATION.

Sundays the pillars are
On which heaven's palace arched lies:
The other days fill up the spare
And hollow room with vanities.
They are the fruitful beds and borders,
In God's rich garden; that is bare,
Which parts their ranks and orders.

The Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn the wife
Of the eternal, glorious king.
On Sunday, heaven's gate stands ope;
Blessings are plentiful and rife;
More plentiful than hope.

This day my Saviour rose,
And did enclose this light for his;
That, as each beast his manger knows,
Man might not of his fodder miss.
Christ hath took in this piece of ground,
And made a garden there, for those
Who want herbs for their wound,

The rest of our creation
Our great Redeemer did remove,
With the same shake which, at his passion
Did th' earth, and all things with it, move—
As Sampson bore the doors away,
Christ's hands though nailed wrought our salvation.
And did unhinge that day.

The brightness of *that* day.
We sullied, by our foul offence;
Wherefore that robe we cast away,
Having a new at his expense,
Whose drops of blood paid the full price
That was required, to make us gay,
And fit for paradise.

Thou art a day of mirth:
And, where the week-days trail on ground,
Thy flight is higher, as thy birth.
Oh, let me take thee at the bound,
Leaping with thee from seven to seven;
Till that we both, being tossed from earth,
Fly hand in hand to heaven.

Herbert.

Note.—It is with difficulty that I interfere at all with the effect of these golden passages by a critical observation on their spirit: but perhaps the reader will pardon me, if I say that he cannot enjoy them, unless in memory of the distinction between dies Sabbati, and dies Solis; to which distinction the offices owe all their force, and the meditation all its beauty.

March 10, 1839. PHILARCHÆUS.

To the Editor of the Churchman.

Dear Sir,—In a note to Rev. Mr. Johnson's sermon on "Missionary Fanaticism," &c., the author refers to the extension of the Church in Rhode Island.

As his information is not quite accurate, permit me to say, that "the contributions of the pious" are, by no means, "almost exclusively" appropriated to this object.

It has thus far been prosecuted by the clergy; most of whom, with the bishop at their head, are associated together as the "Convocation." They are not only the directors, but, in theory at least, the producers of this domestic mission-fund. Each member of the Convocation, (the bishop excepted,) pledges himself annually for the amount of a certain per centage on his salary. He, alone, is responsible for its payment.

In most instances, indeed, though not in all, his pledge is met by special donations from members of his parish, usually female communicants. These donations are held entirely distinct from contributions to the general missionary object; and so far as I know, do not interfere with, nor curtail them,

The zeal for this domestic enterprise, instead of being exclusive, seems rather to be embraced and nurtured by the foreign missionary spirit. It is, in fact, its offspring; begotten in the way which some persons think unnatural and fanciful. Hence, the parishes in which the interest for foreign missions prevails most, seem most interested in the growth of the Church at home.

Statistics might be given to show that the "contribution of the pious" are not "almost exclusively" devoted to missions within the state. The fact, however, will be readily inferred from the above statement.

The matter is not very important; but since most persons are empirical enough to believe one experiment more than a score of arguments; and I would rather the doctrine of the sermon should be sustained *legitimately*, if it can be. I am glad to have it in my power to remove the support of its "false facts."

RHODE ISLAND.

For the Churchman.

SACRED MELODIES.

MISERERE.

'Tis the hour when silent thought
Cometh, with my follies fraught;
And my heart within me dies;
Yet to heaven I turn my eyes,
Sighing, as I bow to thee—
Miserere, Domine!

Pity, Lord! by all the wo,
Thou, thyself, didst bear below;
Pity, Lord, the child of dust,
Slave to each deceiving lust,
Who in sorrow cries to thee,
Miserere, Domine!

Pity, Lord, the child of clay,
Who can only weep and pray,
Only on thy love depend,
Thou, who art the mourner's friend,
Jesu! Saviour pity me,
Miserere, Domine!

From thy flock, a straying lamb,
Tender Shepherd, though I am,
Now upon the mountain cold,
Lost, I long to gain the fold,
And within thine arms to be
Miserere, Domine!

Oh, where stillest streams are poured,
In green pastures, lead me, Lord!
Bring me back, where angels sound
Joy to the poor wand'rer found,
And evermore my shepherd be,
Miserere, Domine!

PALM SUNDAY.

He rideth in triumph, yet sadly and slowly,
Daughter of Zion, thy Saviour and King!
Lo, how he cometh the meek and the lowly,
Lo how he loves thee! Oh, rouse thee and sing!
Sing glad hosannas; Messiah is nigh,
He rideth in triumph; Hosanna on high!

Wave in your beauty ye palm-branches bending,
And bow to your Maker in lowliness down.
And you, ye dark olives, your glories be lending,
To nod in his triumph, and wreathe him his crown!
Wreathe him bright garlands—Messiah is nigh;
He rideth in triumph; Hosanna on high!

He cometh in triumph, yet sadly and slowly
O'er lawns of the bridegroom, and robes of the proud;
In glory appearing, yet meekly and lowly,
Who flieth on cherubs and rides on the cloud!
Strew then his pathway; Messiah is nigh:
Strew his bright pathway—Hosanna on high!

He cometh 'mid thousands adoring and praising,
And ever the blithesome Hosanna they sound;
While childhood its anthem cherubic is raising,
And echoes the rapturous chorus around.
Hail, Son of David! Messiah is nigh!
Blest be his coming; Hosanna on high!

Ride, ride in thy triumph! Ride on in thy glory!
Ye mountains that toss the glad echo reply!
And wave, ye dark olives, and bow at the story:
Bow down your green branches! the Lord passeth by!
The Lord rideth victor! Messiah is nigh;
Bend down your green glories; Hosanna on high!

A. C. C.

THE CHURCHMAN.

SATURDAY, MARCH 23, 1839.

The Compassion of Christ.—There are few of Dr. Donne's sermons that are more characteristic of the man, that display more profusely the riches of an exuberant, and the quaintnesses of an overstrained imagination, than that on the "shortest verse and longest text in the Bible"—Jesus *wept*. "I am now," are his opening words, "but upon the compassion of Christ. There is much difference between his compassion and his passion; as much as between the men that are to handle them here. But *Lacryma passionis Christi est vicaria:* a great person may speak of [the tears of] his *passion*, [i. e.] of his blood; my vicarage is to speak of his *compassion* and his *tears*. Let me chafe the wax, and melt your souls in a bath of his tears now, let him set to the great seal of his effectual passion, in his blood, then. It is a common place, I know, to speak of tears; I would you knew as well it were a common practice to shed them. Though it be not so, yet bring St. Bernard's patience, 'Libenta audiam, qui non sibi plausum, sed mihi planctum *moveat*,'* be willing to hear the preacher who seeks not your acclamation to himself, but your humiliation to his and your God; not to make you praise with them that praise, but to make you weep with them that weep; '*And* Jesus *wept.*'" Who but Donne could have written such an exordium? So brief, so modest, so pious, and yet with its frequent antithesis, giving so rich a foretaste of the gems of fancy and learning, which he is presently to strew around us, that we wait not for him to leave the stage, but exclaim, as soon as he enters, *Et vera incessu patuit dea:* the first words he utters show the man.

But Donne was more than a poet and a scholar; he was a sound divine; and his divinity was that kind which makes its way to the heart, and through the heart to the life. The Christian reader, therefore, who has a taste for the beauties of genius, who desires a train of reflection appropriate to the holy week of the Passion, and congenial to the renovated heart, may be gratified with a few extracts from a divine who has not yet found an editor to cut and carve his works into a saleable commodity for a modern bookseller.

"We take knowledge of Christ," he says "that he wept thrice. He wept here, when he mourned with them that mourned for Lazarus; he wept again when he drew near to Jerusalem, and looked upon that city; and he wept a third time in his passion. * * * The first were human tears, the second were prophetical, the third were pontifical, appertaining to the sacrifice. The first were shed in a condolency of a human and natural calamity fallen upon one family; Lazarus was dead; the second were shed in contemplation of future calamities on a nation; Jerusalem was to be destroyed: the third in contemplation of sin and the everlasting punishment due to sin, and to such sinners as would make no benefit of that sacrifice which he offered in offering himself. His friend was dead, and then Jesus wept; he justified natural affections and such offices of piety: Jerusalem was to be destroyed, and then Jesus wept; he commiserated public and national calamities, though a private person: his very giving of himself for sin, was to become to a great many ineffectual; and then Jesus wept; he declared how indelible the stain of sin is, that not such sweat as his, such tears, such blood as his could absolutely wash it out of man's nature. The tears of the text are as a spring, a well, belonging to one household, the sisters of Lazarus: the tears over Jerusalem are as a river belonging to a whole country: the tears of the cross are as the sea belonging to all the world: and though literally there fall no more into our text than the spring, yet because the spring flows into the river, and the river into the sea; and that wheresover we find that Jesus wept, we find our text (for our text is but that, Jesus *wept*.) therefore, by the leave and light of his blessed Spirit, we shall look upon those lovely, those heavenly eyes, through this glass of his own tears, in all these three lines, as he wept here over Lazarus, as he wept over Jerusalem, as he wept upon the cross over all of us. For so often 'Jesus wept.'"

That "the tears of the cross are as the sea belonging to all the world" is too true in theology to be deemed extravagant in poetry; and had we closed the quotation with these words and omitted the overstraining of the metaphor which follows, the reader would have had one of the beauties of Donne without his quaintness. But here, as well as in the remaining passages, we shall let the author appear in his own dress without trimming it to the latest fashion.

True to his division of the subject, the author first considers the *human* tears of Jesus. They were shed on the occasion of his greatest miracle, the raising of Lazarus from the dead. "Could we but do so in our spiritual raising what a blessed harvest were that! What a comfort to find one man here to day raised from his spiritual death this day twelvemonth. Christ did it every year, and every year he improved his miracle. In the first year he raised the governor's daughter; she was newly dead and as yet in the house. In the beginning of sin, and whilst yet in the house—in the house of God, and in a glad obedience to God's ordinances and institutions—there, for the reparation and resuscitation of dead souls, the work

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* See the Appendix to Bishop Jebb's Sermons.

* I love the preacher, who aims not to exalt himself, but to subdue me.

v. IX

is not so hard. - In the second year Christ raised the widow's son; and him he found without and ready to be buried. In a man grown cold and stiff in sin, impenetrable and inflexible by the denouncing of the judgments of God, almost buried in a stupidity and insensibleness of his being dead, there is more difficulty. But in his third year Christ raised this Lazarus; he had been long dead and buried, and in probability, putrified after four days. This miracle Christ meant to make a pregnant proof of the resurrection. [The author here states the usual objections to the resurrection of the body, derived from its various mutations after death, transformation with other bodies, &c. Christ, he says, gave us an example of the resurrection of a body near that state, a body putrified. He then proceeds:] And truly, in our spiritual raising of the dead, to raise a sinner putrified in his own earth, especially that hath passed many transformations from shape to shape, from sin to sin, (he hath been a salamander and lived in the fire successively, in the fire of lust in his youth, and in his age in the fire of ambition; and then he hath been a serpent, a fish, and lived in the waters, in the water successively, in the troubled water of sedition in his youth, and in his age, in the cold waters of indevotion,) how shall we raise this salamander and this serpent, when this salamander and this serpent is all one person, and must have contrary music to charm him, contrary physic to cure him? To raise a man resolved into diverse substances, scattered into diverse forms of several sins, is the greatest work."

Without tracing the connexion of thought (which our limits would hardly allow) we pass on to the following quotation, in which the cool sagacity of the author, in incidentally explaining the origin of prayer for the dead, and disposing of the curious question respecting the recognition of friends in a future state, shows that the fancy of the poet was schooled by the severe judgment of the divine.

"St. Augustine says, that he knew well enough, that his mother was in heaven; and St. Ambrose, that he knew well enough that his master Theodosius the emperor, was in heaven; but because they saw not in what state they were, they thought that something might be asked at God's hands in their behalf; and so out of a humane and pious officiousness, in a devotion perhaps undigested, uncocted, and retaining yet some crudities, some irresolutions, they strayed into prayers for them after they were dead. The sisters of Lazarus made no doubt of their brother's salvation; they believed his soul to be in a good estate: and for his body, they told Christ, 'Lord, we know that he shall rise at the last day;' and yet they wept.

"Here in this world, we who stay, lack those who are gone out of it: we know, they shall never come to us; and when we shall go to them, whether we shall know them or no we dispute. They who think that it conduces to the perfection of happiness in heaven, that we should know one another, think piously if they think we shall. For as for the maintenance of public peace, states and Churches may think diversely in points of religion that are not fundamental, and yet be both true and orthodoxal Churches; so for the exaltation of private devotion in points that are not fundamental, divers men may think diversely and yet both be equally good Christians. Whether we shall know them there or no is problematical and equal; that we shall not till then, is dogmatical and certain. Therefore we weep. I know there are philosophers that will not let us weep or lament the death of any; and I know that in the Scriptures there are rules, and there are instructions conveyed in that example that David left mourning as soon as the child was dead; and I know that there are authors of a middle nature, above the philosophers and below the Scriptures, the Apocryphal books, and I know it is said there, comfort thyself for thou shalt do him no good that is dead, *Et teipsum pessimabis* (as the vulgar reads it) thou shalt make thyself worse and worse in the worst degree. But yet all this is but of inordinate lamentation; for in the same place, the same wise man says, my son let thy tears fall down over the dead; weep bitterly and make great moan, as he is worthy. When our Saviour Christ had uttered his *consummatum est*, all was finished, and their rage could do him no more harm, when he had uttered his *In manus tuas*, he had delivered and God had received his soul; yet how did the whole frame of nature mourn in eclipses, and tremble in earthquakes, and dissolve and shed in pieces in the opening of the Temple, *Quia mortuus*, because he was dead."

Next to the human tears is the consideration of the prophetical tears, or the tears which were shed over Jerusalem in the prospect of its destruction. We subjoin the following disjointed fragments, content to say with the author, that though "many little brooks as these fall into this river, it is enough to have sprinkled these drops out of the river."

"Every man is but a sponge and a sponge filled with tears; and whether you lay your right hand or your left upon a full sponge, it will weep. Whether God lay his left hand, temporal calamities, or his right hand, temporal prosperity; even that temporal prosperity comes always accompanied with so much anxiety in ourselves, so much uncertainty in itself, and so much envy in others, as that that man who abounds most, that sponge shall weep." * * * "No prophet so tender as Christ nor so compassionate; and therefore he never takes a rod into his hand, but with tears in his eyes; alas, did God lack a footstool, that he should make man only to tread and trample upon? Did God lack glory and could have it in no other way but by creating man therefore, to afflict him temporally here, and eternally hereafter? Whatsoever Christ weeps for in the way of his mercy, it is likely he was displeased with it in the way of his justice: if he weep for it he had rather it were not so. If then those judgments upon Jerusalem were only from his own primary and positive, and absolute decree, without any respect to their sins, could he be displeased with his own act, or weep and lament that which only himself had done? would God ask that question of Israel, *Quare moriemini, domus Israel?* Why will you die, O House of Israel? if God lay open to that answer, we die therefore because you have killed us; Jerusalem would not judge herself therefore Jesus wept; but in those tears of his, he showed that he had rather her own tears had averted and washed away those judgments."

We pass now to the author's third division, the pontifical tears of Christ, or the tears which accompany his sacrifice; those tears (says the author) we called the sea, but a sea which must now be bounded with a very little sand."

"To sail apace through this sea; these tears of his cross, were expressed by that inestimable weight, the sins of all the world. If all the body were eye, argues the Apostle in another place; why here all the body was eye; every pore of his body made an eye by tears of blood, and every inch of his body made an eye by bloody scourges. And if Christ's looking upon Peter made Peter weep, shall not his looking upon us here with tears in his eyes, such tears in such eyes, springs of tears, rivers of tears, seas of tears, make us weep too? Peter who wept under the weight of his particular sin, wept bitterly; how bitterly wept Christ under the weight of all the sins of all the world? In the first tears (those we called a spring) we fetched water at one house, we condoled a private calamity in another; Lazarus was dead. In his second tears, his prophetical tears, we went to the condoling of a whole nation; and those we called a river. In these third tears, his pontifical tears, tears for sin, for all sins (those we call a sea) here is *mare liberum*, a sea free and open to all, every man may sail home, home to himself, and lament his own sins there.

"I am far from concluding all to be impenitent, that do not actually weep and shed tears; I know there are constitutions, complexions that do not afford them. And yet the worst epithet which the best poet could fix upon Pluto himself, was to call him Illachrymabilis, a person that could not weep. But to weep for other things and not to weep for sin, or if not to tears, yet not to come to that tenderness, to that melting, to that thawing, that resolving of the bowels which good souls feel; this is a sponge (I said before, every man is a sponge) this is a sponge dried up into a pumice stone; the lightness, the hollowness of a sponge is there still, but (as the pumice is) dried in the Ætnas of lust, of ambition, of other flames in this world.

I have but three words to say of these tears of this weeping. What it is, what it is for, what it does; the use, the benefit of these tears, is all. And in the first, I forbear to insist upon St. Basil's metaphor, Lachrymæ sudor animi male sani; sin is my sickness, the blood of Christ is my Bezar, tears is the sweat that that produceth. I forbear Gregory Nyssen's metaphor Lachryma, &c. Tears are our best blood, so agitated, so ventilated, so purified, so rarified into spirits, as that thereby I become idem spiritus, one spirit with my God. That is large enough and embraces all, which St. Gregory says, that man weeps truly, that soul sheds true tears, that considers seriously, first, the blessed state which man was in, in his integrity, at first, and then considers the weak estate that man is in now, in the midst of tentations, where if he had no more, himself were tentation too much; and yet considers farther the insupportable and for all that, the inevitable, the irreparable, and for all that, indeterminable torments of hell; and lastly the inexpressible joy and glory, which he loses in heaven, where he shall never be. These four to consider seriously, where man was, where he is, where he shall be, where he shall never be, are four such rivers as constitute a paradise. And as a ground may be a weeping ground, though it have no running river, no constant spring, no gathering of waters in it; so a soul that can pour out itself into these religious considerations, may be a weeping soul, though it have a dry eye. This weeping then is but a true sorrow, (that was our first) and then, what this true sorrow is given us for, and that is our next consideration."

These extracts may give the reader an idea of the ever-salient mind of Dr. Donne; an author whose style, beyond that of others, is marked by the peculiar faults and excellences of his age. We have room only for the conclusion, which, as indeed all the rest of the discourse, will be found to bear the same original impress as the extracts already given.

"To end all, to weep for sin is not a damp of melancholy, is not a vapor of the spleen; but, as Monica's confessor said, 'still unto her in the behalf of her son, St. Augustine, the son of these tears cannot perish; so wash thyself in these three exemplar baths of Christ's tears, in his human tears, and be tenderly affected with human accidents; in his prophetical tears, and avert as much as in thee lieth, the calamities immenent upon others; but especially in his pontificial tears, tears for sin, and I am thy confessor; not I, but the Spirit of God himself, is thy confessor, and he absolves thee, the soul bathed in these tears cannot perish: for this is that *trina immersio*, that threefold dipping which was used in the Primitive Church in baptism. And in this baptism, thou takest a new Christian name, thou who wast but a Christian, art now a regenerate Christian; and as Naaman, the leper, came cleaner out of Jordan than he was before his leprosy, (for his flesh came as the flesh of a child,) so there shall be better evidence in this baptism of thy repentance, than in thy first baptism; better in thyself, for then thou hadst no sense of thy own estate, in this thou hast; and thou shalt have better evidence too. Weep these tears truly, and God shall perform to thee, first, that promise which he makes in Esay.' 'The Lord shall wipe all tears from thy face,' all that are fallen by any occasion of calamity here in the militant Church; and he shall perform that promise which he makes in the Revelation, 'The Lord shall wipe all tears from thine eyes,' that is, dry up the fountain of tears; remove all occasion of tears hereafter in the triumphant Church."

Apostolic Succession.—The analogies existing between the laws of God in the works of creation, and in the economy of redemption did not escape the observation of our older divines, who far from merely disporting on the surface, sought their principles in the depths of truth. In the hands of Jeremy Taylor (see the extract on our first page from his "Clerus Domini") the analogies touching the apostolic succession are more than illustrations; they are cogent arguments, sufficient, at least to break off all objections which it is the fashion of a superficial age to urge against this integral part of the Christian religion, and to beget a strong presumption from reason in its favor. The happy manner in which Bishop M'Ilvaine, in his justly admired consecration sermon, has amplified the analogies pointed out by Bishop Taylor, will, it may be hoped, induce those to whom such illustrations seem novel, to drink more deeply into the writings of the fathers who lived "in the old time before us;' a course which could hardly fail to guard them against the errors of an heretical age, and to create in them an attachment to the apostolical succession as a provision *essential* to the perpetuity of the Church of Christ.

"When Mr. C—— heard —— one day talk loosely about Episcopacy, he drew me suddenly aside, and said, 'When I hear these things, *how I rejoice in my settledness*.'"* Such was the very natural observation of a pious and intelligent Roman Catholic to an enlightened member of our communion. It is the doctrine of apostolic succession, which forms all the difference between Catholic Episcopacy and Methodist superintendency. Let Episcopalians, then beware how they indulge themselves, or countenance in others a levity or looseness on a subject which imparts stability to the Church, infuses life and warmth into her sacraments, and "settles" the faith of her members.

Dr. Hook's Visitation Sermon.—In three of our late numbers we completed the republication of the visitation sermon of Dr. Hook, and in our last we commenced the publication of a note showing the sentiments of the Church at the time of the Reformation, and of our early divines on the subject of tradition. This note, which alone is nearly as long as the sermon, we had designed to continue in successive numbers of our paper, and to follow it up by a selection from the other valuable notes appended to the discourse. Our object herein was merely to spread before the American Church a collection of materials well calculated to throw light on her distinctive character and views; but as this end is now likely to be attained in a more effectual way, we cheerfully suspend the contemplated publication in our paper. A gentleman of this city has signified to us his intention to republish the sermon with the notes in a volume by itself; and at his request we have given up our copy for the use of the printers. We take the more pleasure in stating this fact, as it is an instance of disinterestedness on the part of one who, after patient and deliberate inquiry, has embraced the principles of the Church which he is now desirous to disseminate. The whole profits arising from the sale of the work are to be given to the General Theological Seminary; and we cannot doubt that this fact, combined with the merits of the book, will insure for the whole edition a rapid sale. It is now in the hands of the compositors, and will be published in the course of a month.

☞ Bishop Onderdonk requests that those Deacons of this Diocese who wish to apply for Priest's Orders during the ensuing season, will give him immediate information thereof.

He also requests immediate information what consecrations of churches are expected to take place, with the times respectively when it is supposed they will be ready.

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* Mr. Knox in correspondence with Bishop Jebb.

SUMMARY.

THE BISHOP OF VERMONT'S WORK ON THE CHURCH OF ROME.

Dear Sir,—Will you allow me to direct the attention of your readers to a work which has fallen into my hands within these few days, and which is, I believe, comparatively unknown in these countries. It is a duodecimo volume of 406 pages, and is entitled "The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to universal dominion; addressed, in the spirit of Christian kindness, to the Roman hierarchy. By John Henry Hopkins, D. D., Bishop of the Protestant Episcopal Church in the Diocese of Vermont. Burlington, 1837."

It appears to me to be one of the most valuable treatises on the Roman supremacy I have ever met with. For, while it is conducted with great research and ability, it possesses most pre-eminently those qualities of candor, meekness, and affection, which unhappily are so rarely to be found in the pages of the controversialist. It is, at once, a work from which our own clergy can learn how such an argument ought to be conducted, and a volume which can be placed in the hands of a Roman Catholic without the slightest danger of wounding his feelings, either by its language or its spirit. And on the point it discusses (and it is, I appehend, the foundation and essence of the whole controversy) the facts and reasoning are perfectly unanswerable. It appears extremely desirable that the work should be republished in England, as such a book cannot be too soon made accessible to the clergy and to our divinity students.—*British Magazine.*

Deeds not Words.—We have pleasure in acknowledging the receipt of one hundred and twenty dollars from a friend to the Church—twenty dollars of which is designed for the benefit of seamen on our southern coast, and one hundred to assist in the erection of a new Episcopal church at Evansville, Ia.

Southern Churchman.

The Orphan Asylum.—An appeal on behalf of this excellent institution was made last Sunday evening, by the Rev. Dr. Bethune of Philadelphia, when the handsome sum of six hundred and eighty-seven dollars was collected and contributed to its funds. Dr. Bethune has an hereditary right to plead for this asylum. Founded principally by the efforts of the venerable Mrs. Graham, and sustained by others nearly related, the subject and the speaker were connected in the minds of many present on that occasion by many very pleasant associations.—*New York American.*

To the Friends of the Church.—A pious individual who is desirous of doing good through the columns of the Southern Churchman, authorises us to offer a premium of *fifty dollars* for the most approved article or series of ar. articles, on *the best method, under present circumstances, of promoting the spiritual interests of the Protestant Episcopal Church in this country.*—*Southern Churchman.*

The Earl of Eldon has this week presented to the incorporated Society for the Propagation of the Gospel in Foreign parts, a donation of £100; and Mr. Alderman Copeland has presented to the same society a donation of £50.

The Church.

The donations to the funds of the Essex Church and Chapel building Society, amount at the present time to nearly £3,860, and the annual subscriptions to £370.—*Essex Standard.*

The executors of the late Rev. W. Richardson, of the city of Chester, have this week paid to the treasurer of the Incorporated Society for the propagation of the Gospel in foreign parts a bequest of £2000, free of duty.—*Ibid.*

The Rev. Willie Peck has been received into this diocese upon letters of dismission from the ecclesiastical authority of Maryland.—*Banner of the Cross.*

OBITUARY.

THE LATE THOMAS I. BARROW.

Amongst the victims of the terrific storm in which the Packet Ship Pennsylvania, and several other noble vessels were stranded on the coast of England, few have been more generally regretted than Mr. Barrow, the excellent son of James Barrow of this city.

From his earliest youth, in all the relations of life, Mr. Barrow's deportment had ever been exemplary. No parents ever prided themselves in a more dutiful and affectionate son; no endeared wife and children ever had greater occasion to lament the loss of a tender and devoted husband and father. The community also by this solemn Providence, has been deprived of a most estimable citizen, and the Church has reason to mourn the loss of one of its most attached members.

Mr. Barrow made a public profession of religion by uniting in sacramental communion with one of the Episcopal Churches in this city near twelve years ago, was assiduously engaged for several years in the duties of a Sunday school teacher, and during his whole course was a striking example to his associates, of the happy effects of true religion upon the temper and life of its possesser. Few occasions of public worship ever found him absent from his seat, and none more humbly and cordially united in the services of the Church. His daily walk and conduct evinced to every well judging observer that his unostentatious piety was the result of sound principles, derived from a heavenly source; and those who knew him best can testify how sincere was his dependence on those blessed influences from above, which can alone give efficacy to human endeavor in the work of progressive sanctification. From his first acknowledgment of the Saviour in the holy eucharist, God has evidently been maturing his faithful servant for an early transition into his heavenly presence and glory.

With whatever poignancy of grief the distressing circumstances of his death must necessarily afflict his surviving relatives and friends, and deeply as they must feel their loss in his removal, we trust they will realize alleviations of the most consoling character, in their persuasion of his having surrendered his soul to God with a well founded hope of an interest through faith in the merits of his Saviour.

On Mr. B's outward bound voyage to England, when, in a threatening storm, terror and alarm filled many a heart, his mind, upheld by that faith, was composed and calm: and under the appalling incidents which preceded and attended the sad catastrophe, which has bereaved society, the Church, and a mourning family of one so respected and beloved, he is reported to have manifested the same quiet trust and confidence in God. How comforting the belief that the inward tranquillity of soul vouchsafed him in that trying hour, was made to form a striking contrast to the fury of the elements that raged around him.

To the writer of this briefnotice, the memory of the deceased is endeared by recollections of a very affecting kind, while he sympathizes in the grief of those whose ties were still nearer than his own, he would affectionately commend them to those divine consolations which may warrantably be derived from the hope of a future reunion with their friend in the unchanging bliss of eternity; and to that holy confidence, in which he would fain be their associate, that "the sufferings of the present time are not worthy to be compared with the glory, that shall then be revealed." J. M.

DIOCESAN RECORD.

Bishop Onderdonk's Appointments for the Annual Confirmations in New York and Brooklyn.

Sunday next before Easter, March 24, French Church Du St. Esprit.

First Sunday after Easter, April 7, St. Stephen's Church.

Second Sunday after Easter, April 14, Grace Church.

Third Sunday after Easter, April 21, St. George's Church.

Fourth Sunday after Easter, April 28, St. Paul's Church, *Brooklyn.*

Bishop Onderdonk's appointments for visitation.

Fifth Sunday after Easter, or Rogation Sunday, May 5, A. M., St. John's Church, *Troy*; 4 P. M., Waterford, *Saratoga county.*

Sunday after the Ascension, May 12, Mohawk, *Herkimer county.* Tuesday, 14, Monticello, *Otsego county.* 15, Exeter. Friday, 17, Louisville, ordination A. M., confirmation P. M.

Whitsunday, May 19, Westford. Monday in Whitsun-week, May 20, Cherry Valley. Wednesday, 22, Little Falls, *Herkimer county.* 23, Fairfield. 24, Norway.

Trinity Sunday, May 26, Fonda, *Montgomery county*, ordination A. M., confirmation P. M. 27, Johnstown, *Fulton county.* Wednesday, 29, Port Jackson, *Montgomery county.* Friday, 31, *Schenectady.*

First Sunday after Trinity, June 2, A. M. St. Peter's Church, *Albany*; 4 P. M., Trinity Church, West Troy, *Albany county.* 3, Christ Church, *Troy*, consecration A. M. confirmation P. M. 4, do. institution.

Second Sunday after Trinity, June 9, St. James' Church, *New York.*

Third Sunday after Trinity, June 16, Factoryville, *Richmond county.*

Fourth Sunday after Trinity, June 23, Fort Hamilton, *Kings county.*

Sixth Sunday after Trinity, July 7, Jamaica, *Queens county.* Grace Church in the day, and the colored congregation in the evening.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally, prior to the bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—Dutchess county.—Saturday, March 16, in St. Anna's Church, Fishkill Landing, admitted the Rev. Anthony Ten Broeck, deacon, the minister of the parish, to the priesthood. Morning prayer was read by the Rev. John Brown, rector of St. George's Church, Newburgh, Orange county, (who also presented the candidate,) assisted by the Rev. George B. Andrews, rector of Zion Church, Wappinger's Creek, who read the lessons, and the sermon preached by the Bishop.

Fifth Sunday in Lent, March 17, instituted the Rev. Mr. Ten Broeck into the rectorship of the parish. Morning prayer was read by the Rev. Benjamin O. Peers, of New York, editor of the General Protestant Episcopal Sunday School Union; the keys of the church presented, in the name and behalf of the parish, by James S. Rumsey, M. D., church warden; and the sermon preached by the Bishop.

In the evening, confirmed 6.

Monday, March, 18, confirmed in her chamber, a sick member of the parish.

NOTICES.

EDUCATION AND MISSIONARY SOCIETY.

At a meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the diocese of New York, held on Wednesday evening 13th March, 1839. The Right Rev. President in the chair.

The following resolution was passed unanimously.

Resolved, That the cordial thanks of this Board be tendered to Benjamin M. Brown Esq. their late Treasurer, for his long, faithful, and valuable services extended at all times in behalf of this Society, and the Church at large, and that a copy of this resolution be furnished to him by the Secretary and published in the Churchman.

G G Van Wagenen, Recording Secretary.

At a meeting of the Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the diocese of New York, on the evening of Wednesday, March 20, 1839, C. N. S, Rowland, Esq. was unanimously elected Treasurer of the society to fill the vacancy occasioned by the resignation of Benjamin M. Brown, Esq.

G. G. Van Wagenen, Recording Secretary.

The office of the Treasurer is No. 55 Water Street, where all applications and communications in relation thereto are requested to be made.

C. N. S. Rowland.
Treasurer Education and Missionary Society.

A stated meeting of the Board of Managers of the Young Men's Auxiliary Education and Missionary Society, of the Protestant Episcopal Church, in the city of New York, will be held in the Sunday School room of St. John's Chapel on Monday evening next, at half past 7 o'clock.

By order A. W. O. Spooner.
March 23. Recording Secretary.

In press, and will be published on Monday, "The cause of Missions, the cause of God, an original sermon by the Rev W S. Gilley, D. D. author of the life of Felix Webb &c. &c. with a preface by an American Editor." For sale by Louis Sherman, Swords, Stanford & Co. and at the office of the Sunday School Union, 28 Ann st.

Special Convention.—*Whereas*, in the Primary Convention of the Protestant Episcopal Church, in the Diocese of Western New York, held in the village of Geneva, November, 1838, certain resolutions were adopted relating to the consecration of the Rev. William Heathcote De Lancy, D.D., bishop elect of the said diocese:—and

Whereas the acting bishop of the said Church has been requested by a resolution of the same Convention "to call a special meeting of the Convention at the time and place appointed for the consecration," and has "deemed a compliance with that request in all respects right and proper:"—

Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the Diocese of Western New York, that a Special Convention of said diocese will be held in St. Peter's Church, in the village of Auburn, and county of Cayuga, on Wednesday, the eighth day of May next, at 10 o'clock, A. M.

By order of the acting bishop,
Pierre A. Proal,
Secretary of Convention.

Utica, February, 23, 1839.

The ladies attached to the Sewing Society of the Eighth Avenue Sunday school, intend to hold a Fair, on Monday, the 1st of April, during the day, and on Tuesday, 2d of April, during the day and evening, in the large school room, corner of Grove and Hudson streets, (entrance in Grove st.) at which they will offer for sale, a variety of fancy and useful articles, the avails of which will be appropriated to the payment of a debt incurred by the Standing Committee of the Sunday school in the erection of a suitable building for its accommodation.

The attendance and patronage of the friends of the school on this occasion will essentially contribute to the accomplishment of an object in which the future permanency and prosperity of the school is materially involved, and afford much satisfaction to the individuals who have heretofore borne the responsibility of its management.

THE STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

The attention of candidates for orders, and other persons interested in the proceedings of the Standing Committee, is particularly directed to the following resolutions of that body:—

"*Resolved*, That the Secretary call a meeting of this committee on the first Monday of every month, at two o'clock, P. M., provided there be papers in his hands requiring its action.

"*Resolved*, That special meetings be called only in cases of *extreme urgency*, and on the written warrant to that effect of the chairman of this committee.

"*Resolved*, That whenever a special meeting of the committee is called, the Secretary shall specify in his notice the purpose for which such meeting is called.

"*Resolved*, That it is expedient and proper that all papers to be acted upon by this committee, be addressed by the applicant in whose favor they are drawn, directly to the Secretary.

"*Resolved*, That an official notice of these resolutions be inserted at least once a month, in such of the Church journals as the Secretary may deem expedient.

Thomas House Taylor,
Secretary of the Standing Committee."

CALENDAR.

MARCH.

24. Sunday before Easter.
25. Monday before Easter and Festival of the Annunciation.
26. Tuesday before Easter
27. Wednesday before Easter.
28. Thursday before Easter.
29. Good Friday.
30. Easter-Even.
31. Easter Day.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 13th inst. has received the following contributions, viz.

By the hands of the Rev. Mr. Johns, through Messrs. Delafield & Burdett, from proceeds of monthly offerings of St. Paul's Church, Cincinnati, Ohio, for domestic missions, $15; the first quarterly payment of the pledge of Grace Church, Philadelphia, of five thousand dollars for 1839—equally divided between the two committees $625; by the hands of the Rev. J P M'Guire, from St. Ann's and South Farnham parishes, Essex county, Virginia, for domestic missions, $53 75; by the same hands, from the Female Missionary Association of St. Ann's parish for domestic missions, $15; total receipts, $708 75.

March 20, 1839. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge,

Received from Rev. G. C. Shepherd, Rector of Christ Church, Stratford, Conn being balance of collections at monthly concert, $11 92. Remitted by Rev. N. S. Richardson from Christ Church, Watertown, Connecticut, balance contributed for the year 1838, to be applied to the African mission as a response to Rev. M. Payne's letter recently published in the Chronicle of the Church $13 Received from a few members of St. Stephen's Church N. Y. $10 75. Remitted by F. Hoskins, Esq. Treasurer first quarterly instalment of pledge by the Society of Grace Church, Philadelphia, for the promotion of Christianity, $1250, of which one half for foreign missions, $625. Remitted by Rev. H. V. D. Johns, from St. Paul's Church, Cincinnati, part proceeds of Monthly offerings for Africa, $5. Remitted by Rev. John P. M'Guire, from St. Ann's and South Farnham parishes, Essex Co. Virginia $53; Female Missionary Association of St Ann's parish $15,—68. Total receipts. $733 67.

Charles J. Aldis, Treasurer,
March 20, 1839. Bank of America.

It is with feelings of the deepest gratitude that I acknowledge to a Lady, and a friend, indeed to the Church, the reception of a full, rich, and splendid set of books for the desk and communion table, for the Church of the Nativity.

Solon W. Manney.

I would take this opportunity to mention to the liberal friends of the Church that we are endeavoring to get an organ and some other necessary fixtures for our Chapel. If any one should feel a sufficient interest in our efforts to complete a temple for the worship of God in this section of our City, and a desire to assist us in obtaining these, his aid would be most thankfully received. It may be left either at my residence or at the bookstore of Swords, Stanford & Co. Solon W. Manney.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society acknowledges the receipt of the following sums since 4th March.

Annual subscriptions.

From Thomas Otis, $50; William Moore $30; H. W. Sargent $25; G Wetherspoon $20; R B Minturn $50; A. Gracie $25; Mrs Banyer $75; Miss Jay $100; A collection at St Stephen's Church $121 61;—$496 61

Lewis Phillips, Treasurer.
No. 54 Wall street.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer gratefully acknowledges the receipt of the following sums:—

G D a donation $2; E H S, donation $5; Mr Thomas Irwin, annual $2; Mrs. J Charruaud, do $3; Mr M Wanza, do $2; Mr Jacob Harvey, donation $2 50; Mr John Rudderow, annual $3; annual subscribers $6; collection in All Saints' Church, Rev. B. I Haight $64;—$89 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at No 77 Maiden-lane by

Thomas Browning, Treasurer.

Or at the Depository, 28 Ann street, by

Thomas C Butler, agent.

Where may be had the Society's Bibles, Testaments, and folio, octavo, and 18mo, Prayer-books.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From Adam Tredwell, a donation, $5; Jacob Harvey, Esq do, $2 50; Mr M Wanza, annual, $1; Mr. John Rudderow, do. $2; annual subscribers, $9: Christ church Tract Society, Norwich Connecticut, remitted by Mrs. E D Y Williams, $16;—$35 50.

Contributions, donations, and annual subscriptions now due, will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer,

Or at the Depository, 28 Ann street, by

Thomas C. Butler, agent

Where may be had the society's tracts.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of $5, for the poor from J S R, by Swords, Stanford & Co.; from J. B. $5 for the Infant School.

March 20, 1839. Lot Jones, 192 Allen st.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the following receipts, viz.—

From Mr Thomas C Butler, the Christian offerings of Trinity church, Utica, in the Diocese of Western New York, $41 56, less paid by him to the bank for collecting check on the Bank of Utica, three-fourth per cent, 31 cents, is $41 25; from the Rev John Owen, rector of Trinity church, Washington city, in the Diocese of Maryland, per Rev Dr Anthon, the contribution of that church towards the seminary for 1838, $30; from Rev S C Kerr rector of St Paul's parish, Prince George's county Md, one of the alumni of the seminary, by the hands of the Rev John Owen, of the city of Washington, $25; and from John Hodges, Esq, per near Upper Marlboro, Md, through the Rev S C Kerr, and also by the hands of the Rev John Owen, $10.

March 12, 1839. Wm. H. Harison, Treasurer.

YOUNG MEN'S EDUCATION AND MISSIONARY SOCIETY.

Received the following donations to the Young Men's Auxiliary Education and Missionary Society.

Among the acknowledgments in last weeks Churchman, a donation from George Barclay, Esq of *ten* dollars was incorrectly published as *five* dollars.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to March 21, from the following persons, viz.

Frederic Gardner, Portland, Me; Messrs Carey & Hart, Philadelphia; Kay & Brothers, do; Miss C. F. Cooke, Winchester, Va., with remit; Post Master, Kanawha, Va; J. A. Perry, New York; Joseph Gill, Richmond, Va. with remit; Rev. John D. Smith, Humphreysville, Conn. with remit; Joseph Gill, Richmond, Va; Thomas J. Dix, Phila.; Charles T. Nichols, Bridgeport, Conn., Armstrong & Berry, Baltimore; J. S Williams, Philadelphia.

Packages forwarded by the Protestant Episcopal Press.

William Marshall, Phila. Pa., per Union Rail Road line; William M. Morrison, Washington, M. D., left at Robinson & Franklin's Broadway; George C. Bartlet, Boston, Mass. per rail road line; Hon Horace Mann, Boston, Mass, sent with G O Bartlet's package; Joseph Gill, Richmond, Va.

UNION DEPOSITORY.

28 Ann-street

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending March 21, from the following persons, viz.

W G Mason, Philadelphia; Joseph Gill, Richmond, Va. with remittance; Rev G W Freeman, Raleigh, N C Rev W E Eigenbrodt, Bainbridge, N Y; James A Lewis, Kanawha, with remittance; D B Pierson, Le Roy, do; J G D —ner, Bridgeport, N. Y. do.

Forwarded a package to Z. Clark, Troy, per tow boat Paterson.

REV. H. ADAMS' SELECT SCHOOL FOR BOYS.—This establishment is pleasantly situated in the village of Kingston, Ulster Co., N. Y., about two and a half miles from the North River, and one hundred miles from the city of New York, and for the advantages it combines for beauty of location and scenery, salubrity of air, and retirement from the bustle of large places, is admirably fitted for study and the education of youth.

The school is entirely select, being limited to twelve scholars, under the direction of the Rev. H. Adams, and forms nothing more pretending than a Christian family, united together for the purpose of improvement. The intercourse of the Principal with the scholars is parental and social in its nature, that talent may be elicited, the disposition known and improved, while the mind is elevated and the heart improved. The teacher and his scholars are companions and friends, associated together at the family altar and family table, in their studies and their amusements, so that as far as possible the improvement in manners, in morals, and in learning, may go hand in hand.

Terms for Board and Tuition, in all branches of a finished English education, and all studies preparatory to admission to any College, $200 per annum, payable half yearly in advance. For the modern languages, as an additional teacher will be employed, there will be a small advance in price.

There will be a vacation in each year of the month of August.

Parents intending to remove their children will be required to give three months notice.

The Principal will incur no expense for articles of clothing, or any other necessary, beyond the sums placed in his hands for that purpose.

Reference, by permission, to the Right Rev. B. T. Onderdonk, D. D., the Rev. Jonathan M. Wainwright, D D., the Rev Manton Eastburn, D. D., Mr. Philip Dater and W. A. F. Pentz, New York city; Thompson S. Brown, Dunkirk, Chatauque Co; the Hon. T. G. Waterman, Binghamton, Broome Co., N. Y.; Right Rev. H. U. Onderdonk, D. D., the Rev. Charles H. Alden, Philadelphia, Pennsylvania; Rev. William Wyatt, D. D., Baltimore, Maryland.

N. B. There will be vacancies for three boys in April.

March 23, 1839. 6t.

HALLET'S COVE FEMALE INSTITUTE.—This Institution will be opened for the reception of boarders on the first of May next.

It will be under the charge of the Rev. J. W. Brown, with able assistants in each department.

The vestry of St. George's Church, Hallet's Cove, are the responsible trustees.

Terms $250 per annum, including the expenses of board, and all the necessaries connected with it, and instruction in the English course. Extra charges are for music, the modern languages, drawing and painting.

The Rector of the Institute will devote his personal attention to the pupils, and will consider himself especially charged with their moral and religious instruction.

Circulars may be had at the offices of the New York American, Courier and Enquirer; at the bookstores of Swords, Stanford & Co. 152 Broadway; Gould & Newman's, corner Nassau and Fulton sts. Louis Sherman, 142 Fulton st. &c. &c.

Applications to be made (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.

March 23, 2m

BOARDING SCHOOL AT NEW HAVEN.—Miss Angelico Gilbert and Miss Edwards would make known to parents who are desirous of placing daughters at School in New Haven, that their summer term commences on the 6th of May, and that their card of the expense will be furnished on application, referring to their employers in New York and other places who have had, or now have daughters with them. Their house, situated on a good street near the green, accommodates well about thirty.

References, to Right Rev. Bishop Onderdonk, Rev. Dr Brodhead, Rev. F. L. Hawks, Judge Betts, Dr. S. W. Moore, Prof. N. F. Moore, Geo. P. Shipman, Esq. Leonard Kip, Esq., B. T. Butler, Esq., Oliver Kane, Esq., Ambrose L. Jordan, Esq.

March 23, 1839. 6t.

ST. BARTHOLOMEW'S CHURCH.—All the unsold pews in this Church (corner of Lafayette place and Great Jones st.) will be offered for sale at public auction, early in the month of May. Terms and day of sale will be made known in future advertisements.

New York, March 23, 1839. 3t,

ORGAN FOR SALE, suitable for a small church or lecture room. It will be sold very low, apply to

WILLIAM HINTON,
March 23, 1839. tf. 194 Broadway.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES. Mrs. Isaac Wilkins and Miss Boyd purpose on the 7th of May opening a Boarding and Day School for young ladies, at 79 Nineteenth-street, between Eighth and Ninth Avenues. The location is very desirable, affording all the facilities of the city, and enjoying the advantage of a pure and healthy atmosphere. Parents and guardians having children to educate may rely that no exertion will be wanting to promote the improvement of pupils, and that every maternal attention will be paid to their deportment, health, and happiness.

Terms, payable quarterly in advance.—For boarders $200 per annum, exclusive of tuition.

Elementary Class.—Spelling, reading, and plain sewing $5; ditto, with writing, $6; arithmetic, history, definitions and geography, $8.

Junior Class.—English grammar, ancient history, Bibl geography, astronomy, natural history, natural philo phy and composition, $10.

Senior Class.—Chemistry, rhetoric, moral and menta philosophy, mythology, logic, with a general course of belles lettres, $12.

Additional Charges.—Music, with use of piano $20; French and drawing, each, $10; drawing models $1; dancing, (entrance $5,) $10; ornamental needlework, $3; pew rent, $2; stationary, $2; fuel for the season, $2; washing, $6; lessons in making wax flowers, $1 per lesson.

Boarders will provide bed, bedding, towels, spoons, &c. No deductions for absence, except for protracted illness. Particular attention paid to the morals and manners of the pupils. A quarter's notice to be given before removing a pupil. Young ladies received at any time during the quarter, and charged in proportion from the time of commencing.

Regular quarter days September 1, November 22, February 14, May 7.

Mrs. Wilkins and Miss Boyd are permitted to make the following references:—

New York.—Right Rev. B. T. Onderdonk, D. D.; Rev. Professor Turner, D, D.; Rev. Samuel Seabury, D. D; Rev. Hugh Smith, D D.; Samuel Boyd, Esq.; G. M. Wilkins, Esq.; C. J. Aldis, Esq; Mrs. Edward Prime.

Ogdensburgh.—Hon. John Fine.

Brooklyn.—Theo. Dwight, jun.; Mr. Maxwell.

Philadelphia.—Rev. George Boyd.

BOARDING AND DAY SCHOOL AT NORWALK, CONNECTICUT. The many advantages afforded in Norwalk for a female boarding school, have encouraged me to make arrangements for opening one on the 1st of May next, under my own immediate care and superintendence, with the assistance of a worthy and accomplished young lady, highly recommended from Mrs. Willard's Seminary at Troy. The pleasant and healthy location of the town, together with the daily communication between it and New York, would render the situation desirable to parents residing in the city, and wishing to place their daughters at school in the country.

Young ladies or children put under my care for instruction will receive every attention requisite for their moral and intellectual improvement, with a parental regard for their health and comfort. The government both in and out of school will be mild and systematic. A regular attendance at some place of public worship, and a strict observance of the Lord's day will always be required.

The terms for board, washing, and tuition will be $150 per annum, payable quarterly in advance.

Scholars will be expected to find their own beds and bedding, towels, &c., or pay $10 in advance for the use of the same.

For instruction in music, $10; use of instrument, $3; French, $5; drawing, 4; per quarter.

Every article of clothing must be marked with the name in full, and each scholar should have a list of the articles belonging to her. Mrs. Louisa A. Smith.

References—Rev. Dr. Schroeder; Rev. Mr. Benedict, of the Bowery Church, New York; Rev. Dr. Mead; Rev. Mr. Hall, Norwalk.

Norwalk, Connecticut, February, 1839. 5t

NEW BOOKS,—Lectures upon the History of St. Paul, delivered during Lent, at the Church of the Holy Trinity, Upper Chelsea. By the Rev. Henry Blunt A. M. From the seventh London edition.

Life of the Cardinal de Cheverus, Archbishop of Bordeaux. By J. Huen Doubourg, ex-professor of theology. Translated from the French by Robert M. Walsh. Just published and for sale by Louis Sherman.

GREEK GRAMMAR. Just published and for sale by Louis Sherman, 142 Fulton street, a Grammar of the Greek language for the use of learners in one vol. 12mo. This work was adopted in Yale College on the day of its publication. The Professor of Greek in that institution, *T. D. Woolsey, Esq.*, in a letter to the publishers, after speaking in detail of the excellencies of the work, observes, "On the whole, I know of *no* elementary grammar, which fulfils the demands made by the present state of this science, more completely than does that of Mr. Saphocles, in all essential respects."

The Rev. *W. F. Walker* of the Troy Episcopal Institute, remarks in a letter, "The result of our examination of the Grammar of Mr. Saphocles, has been an approval of its general plan, a real admiration of many of its parts, and a determination to adopt it for our use."

Professor Tyler of Amherst College says, "The work is constructed on that happy medium which makes it an invaluable book of reference for the advanced scholar, and at the same time a simple and easy introduction for the beginner. I shall not fail to commend it to the use of my pupils; and I do not hesitate to recommend it for general use."

Professor Felton of Harvard University, editor of an edition of Homer for the use of colleges, in speaking of the grammar says, "It appears to me to be the best school grammar at present in the market; for the scholarship of Mr. Saphocles, I have the highest respect."

March 6. 3t.

THE ETON LATIN GRAMMAR.—Just published by Louis Sherman, 142 Fulton street, "The Eton Latin Grammar;" with the rules for the genders of nouns, the preterperfect tenses of the verbs, syntax and prosody given in English; together with rules for construing and a short system of Rhetoric, First American edition. Edited by the Rev. James Coghlan, A. B., Queens College, Cambridge (England,) and Rector of St. Paul's church, Flatbush L. I., New York.

"Nullum munus Reipublicæ afferre majus meliusve possumus, quam si doceamus atque erudiamus juventutem"—*Cicero.*

The reputation of the little work now offered to the American public, as a book most admirably calculated to initiate the student in the elements of Latin Grammar has long been established in England. That it is the Grammar used in the first classical institution of Great Britain may of itself be considered a recommendation to the unprejudiced teacher, and when to this it is added what is well known to be the case, that, with very few exceptions, *it is the Grammar used all over England* wherever the classics are taught, it would seem needless to say more, in order to claim for it the notice and serious attention of those gentlemen who are engaged in the important duty of educating the youth of the country.

If the attention of the public be once fairly attracted to this elementary work, there is no doubt that it will receive a large share of their patronage, for its merits as a school book, are unquestionable; since they have long been attested by the seal of approbation from multitudes of scholars by whom it has been adopted.

JUST published and for sale at L. Sherman's No. 142 Fulton street, and Swords Stanford & Co., 152 Broadway, the Rev. Mr. Johnson's Sermon on *Missionary Fanaticism* opposed to Christian Zeal. The profits to be given to Bishop Chase's College, price 25 cents a copy.

March 6, 1839. 3t.

YONKERS FEMALE SEMINARY.—This institution is situated on the bank of the Hudson river, a quarter of a mile north of the village of Yonkers, Westchester county, N. Y., and is under the charge of Mr. and Mrs. Bleecker, late of the Franklin Academy, Sing-sing.

Its healthy situation, commanding prospect, pleasant retired walks extending over many acres shaded by forest trees, and its easy access from the city, being only seventeen miles distant, recommend this location to public patronage.

The Summer Term commences on the first of May, and the Winter Term on the first of November, each of which is succeeded by a vacation of four weeks.

Application for admission of pupils may be made by mail, addressed to the subscriber, at the Seminary. Circulars may be obtained from Mr. Tho. N. Stanford, of the firm of Swords & Co., Broadway; Mr. George Brinckerhoff, at the office of the New York Times, 45 William street, or at the bookstore of Mr. R. Carter, corner of Canal and Mercer streets.

GEO. W. BLEECKER, Principal.

References,—Lemuel Wells, Esq. Rev. A. H. Crosby, Rev. Thomas Birch, Messrs. Samuel Thompson and William L. Morris, Yonkers. Messrs. William Nelson and Isaac Seymour, Peekskill. Messrs. Leonard Bleecker and Edward Kemeys, Singsing. Rev. William Berrian, S. H. Cone, J. F. Schroeder, Messrs. James Bleecker & Co, Thomas N. Stanford, J. D. Stevenson, and the Editors of the "New York Express," New York. Mr. James Patten, jun. Philadelphia. Rev. B. F. Welsh, Albany. Rev. B. M. Hill, Troy. Rev. John Dowling, Providence R. I. Mr. E. L. Lockwood, Cincinnati, O. Mr. Jonathan Tucker, Mobile, Ala. Francis Ilsley, jun. Esq. of the house of Reynolds, Byrnes & Co. Messrs. Thomas Magoffin and J. B. Byrne, New Orleans. Messrs. Robert Dunbar, Wm. St. John Elliot, L. R. Marshall, Natchez.

Feb. 10. 3m.

POETRY.

For the Churchman.

SABBATH MUSINGS—NO. III.

Thou art sad to-day, O Bin-Bolbin!—gentle height of beauteous aspect. It was pleasant, O son of Calpuin, in other days to be upon its summit.—*Ossian.*

REMINISCENCES—SUNRISE.

Where Harlem water winds his sinuous way
Athwart the meadow and adown the dell,
How sweet to wander at the break of morn,
When summer's pencil tints the glowing scene;
And spice of Araby, in odorous gales,
Healthful and spirit-stirring breathes along.

Fast by that fameless stream, a towering cliff
Lifts its bold head to heav'n:—there full oft
A clambering urchin used to scar the lark,
Ambitious earliest to spy the sun
Rousing in his far chamber,—a new world
From nether chaos booming into time!

Stupendous vision!—how tumultuous heaved
His ardent bosom with vast thoughts of Him,
Essence of all!—Earth had not bowed his soul
To its base worship; and the thorn of care
Not yet was rankling in the fount of life.

The dreamy past, the present, and the years,
The long, long years anticipated there,
Wore all the beauty of this hallowed hour.
Yon orb now climbing on his high career,
Looked down upon a world as bright as he—
Bright to that boy unlearned in human wo.

There are no truants from the school of fate;—
The ponderous tome that chronicles the lot
Of poor mortality, is conned by all;
And with their prime, comes chiselled on the brow
The sad diploma that attests the toil,
The tribulation man is doomed to know.

And so that youth assiduous hath learned
The lore of life; and from his ancient hill,
Gazing again upon the kindling East,
Chants him of other days a pensive song,
Voiceless withal, yet music to the soul.

O time! how potent in thy stealthy course!
How from the tiny current of thy glass,
Monotonous and silent, there stalk forth
The giants of all change, in whose huge grasp
Earth bellows through her caverns, and amain
Heaves up a mountain where there rolled a sea,
Or hides her hill-tops in the soundless deep.

Nor mighty things alone, dread pow'r, are thine:
E'en while I musing fling the misty years
From those sweet hours when erst I wander'd here,
And disentomb the things so loved of yore,
Mutation's busy finger mars them all.
The gleesome pastimes of my cottage home;
The devious pathway to the village school,
High seat of rustic science; by the lawn,
Dearest of all to me, the place of prayer;
And at the brook the shelving sward, where oft
I conned my evening task, or pondered o'er
The mysteries of life, and mused how soon
The dreams of youth are vanished into air.

Sun! heaven's chief gem! alone thou art unchanged;—
Still urging thy swift errand up the sky,
Thou blazest on, unaltered, since the hour,
Omnipotence in goodness bade thee be.
I bless thy sabbath beams,—they come to me
All eloquent with love, and bring sweet thoughts
Of that far land where shines the Sun of Peace.

From No. 18 of the Oxford Tracts.

BENEFITS OF FASTING.

But further, it is not even true, that all the purposes of fasting can be attained by mere self-denial in the midst of luxury. For the acquisition of the habit of self-denial, although an important object, is by no means the sole end of fasting! The great purpose, in connection with which it is chiefly mentioned in holy Scripture, is prayer. The influence of society, rightly chosen, *may* dispose the mind to more fervent (possibly only more excited) prayer; it is solitude generally, or communion with a single friend, which brings us to a humble, contrite, lowly intercourse with our GOD. In the present day, the first paramount evil which destroys its tens of thousands, is probably self-indulgence; the second, which hinders thousands in their progress heavenwards, is the being "busy and careful about many things," whether temporal or spiritual. "We have kept the vineyards of our mother's children, but our own vineyards have we not kept." The tendency of the age is to activity, and we have caught its spirit; if we be but active about our Master's calling we deem ourselves secure; we think not, until we are precluded from active exertion, "how much activity belongs to some (ages and some) natures, and that this nature is often mistaken for grace." Meanwhile an activity, which leads us not inwards, has taken place of that tranquil retiring meditation on the things of the unseen world which formed the deep, absorbing, contemplative, piety of our forefathers; even the conception of the joys of heaven, which very many of us form, is but a glorified transcript of our life here; we look, when through GOD's mercy in CHRIST we shall be delivered from the burden of the flesh, to be like the "ministers of His, who do his pleasure;" but we look not, comparatively at least, to that which our fathers longed for, to be with CHRIST and to see him as he is. Our age is in general too busy, too active, for deep and continued self-observation, or for thoughtful communion with our GOD. It would not be too broad or invidious a statement to say, that for real insight into the recesses of our nature, or for deep aspirations after GOD, we must for the most part turn to holy men of other days; our own furnish us chiefly with that which they have mainly cherished, a *general* abhorrence of sin, they guide us not to trace it out in the lurking corners of our own hearts: they teach us to acknowledge *generally* the corruption of our nature, the necessity of a Redeemer, and the love we should feel towards him; but they lead us not to that individual and detailed knowledge of our own personal sinfulness, whence the real love of our Redeemer can alone flow. A religious repose and a thoughtful contemplation would be a second advantage of complying in this respect with the instructions of our Church.

Braced and strung by retirement into ourselves, and tranquil meditation upon GOD, we should return to our active duties with so much more efficiency, as we ourselves had become holier, humbler, calmer, more abstracted from ourselves, more habituated to refer all things to GOD. Were human activity alone engaged on both sides, then might we the rather justify the prevailing notions of the day, that energy is to be met by counter energy alone: but now since "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world," it especially behoves us to look wherein our great strength lies, and to take heed that "the weapons of our warfare be not carnal." It is tempting to adopt into the service of GOD the weapons or the mode of warfare, which in the hands of his enemies we see to be efficacious; but the faithful soldier of CHRIST must not go forth with weapons which he has not proved; the Christian's armory, as the apostle continues to describe it, is mainly defensive; and when he has urged his brethren to assume it, he exhorts them to add that whereby alone it becomes effectual—a duty in which again we appear to ourselves to be inactive—"praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." Fastgin, retirement, and prayer, as they severally and unitedly tend to wean us from ourselves and to cast us upon GOD, will tend to promote singleness of purpose, to refine our busy and over-heated restlessness into a calm and subdued confidence in Him, in whose strength we go forth. Nor shall we until the day of judgment know how much of the victory was granted to those, who in man's sight took no share in the conflict; how far the "unseen strength" of fasting, humiliation, and prayer, put forth by those of whom the world took no account, was allowed by GOD to prevail. The world saw only that the apostle whom they had imprisoned, escaped their power; they knew not that the prayer of the Church had baffled their design. In the present conflict throughout the world, in which the pride of human and Satanic strength seems put forth to the utmost, humility and a chastened dependent spirit would seem to have an especial efficacy. On these, as the graces most opposed to the world's main sin, we might look the more cheerfully for GOD's blessing; thus shall we at least be saved from augmenting the evil we would oppose. "Fasting directly advances towards chastity, and by consequence and indirect powers to patience, humility, and indifference. But then it is not the fast of a day that can do this; it is not an act but a state of fasting, that operates to mortification."

A third benefit which might be hoped to result from the more assiduous practice of this duty, would be a more self-denying extensive charity. "Fasting without mercy, is but an image of famine; fasting without piety is only an occasion of covetousness;" and an apostolic father gives us this excellent instruction, "a true fast is not merely to keep under the body, but to give to the widow, or the poor, the amount of that which thou wouldest have expended upon thyself; that so he who receives it may pray to GOD for thee."

It may perhaps seem strange to some that the present age should be thought wanting in self-denying charity. And yet let men but consider with themselves not what they give only, but what they retain; let them inquire a little further, not only what wants are relieved, but what remediable misery remains unabated; or let them but observe generally the glaring contrasts of extremest luxury and softness, and pinching want and penury; between their own ceiled houses and the houses of GOD which lie waste; or let them only trace out one single item in the mass of human wretchedness, disease, insanity, religious ignorance, and picture to themselves what a Christian people might do, what the primitive Christians would have done to relieve it,—and then turn to what is done, to what themselves do, and say whether means to promote self-denying charity can well be spared.

A further important object of the stated and frequent recurrence of the prescribed fasts of our Church, is the public recognition of the reality of things spiritual. Here also very many have felt, (and it is a feeling whose strength is daily increasing,) that some public protest is needed against the modes of acting, tolerated (would one must not say, reigning!) in our nominally Christian land: that the Church, or the body of believers, ought to have some recognised mode of distinguishing themselves from those, who manifest by their deeds, that although "amongst us, they are not of us;" and who, on the principles of our Church, would have gone out or been removed from us. It has been with a right view of what the ideal of the Christian Church should be, its holiness, its purity, although not, I must think, with a just conception of the nature of the Church, that men jealous for the honor of their GOD and their Redeemer, have in some measure formed churches within the Church. The plan has, I think, been defective, sacred and praiseworthy as was the object contemplated. It is true, that the mere union in the celebration of the weekly festival of our LORD's resurrection does not, as things now are, furnish a sufficient condemnation of the maxims and offences of the world; that the Church and the world are too much amalgamated; that while the light of the Church has in part penetrated the gross darkness of the world, there is yet danger, lest that light itself should be obscured. Yet the remedy for this, under GOD's blessing, is not to be sought in rescuing or concentrating some scattered rays of that Church, while the Church itself is abandoned to the world. The ordinances of the Church itself afford the means of its own restoration. Not to speak of those ulterior and fearful powers committed to it, (and which other communions exercise,) of ejecting from its bosom "the wicked person," the observance of its own other institutions would virtually eject them. Not indeed at once, (as indeed GOD himself has thought fit to allow even his own blessed Spirit but gradually to leaven our corrupted mass,) not at once, for at present, long continuance in opposed habits would prevent many from receiving the ordinances of the Church, but yet, one should trust steadily and increasingly; the mists which now encircle the Church would disperse, and its glorious elevation on Zion's hill would more effectually be seen. Those, whom the easy service of the LORD's day repels not, who would fain serve GOD on the seventh day, and Mammon on the remaining six, would be brought to some test of what spirit they were; and if the Church, like Him, who is its head, and because joined to that head, becomes a stone of stumbling, if some shall more openly fall back unto perdition, still it will have performed its office; many, one may be sure, (for our assurance rests on GOD's word,) would also be awakened from their lethargy of death; and if it be to some a savor of death, it will, by GOD's mercy, be to many more a savor of life, unto life. Yet the result of any system, built upon GOD's word, belongs not to us. Were the consequences of more apostolic practice a great apparent defection and desolation, we dare not hesitate. "It must be made manifest that they are not all of us." Meanwhile a beacon will be held out to those, who wish to see their path: the plea, that every show of religion, which the world tolerates not, is the mere excess and badge of a party, could no longer be held; those who shrink from what might seem a voluntary or ostentatious forwardness, would no longer be deterred from uniting in observances, which, if authorized, they would love; and there might again be no separation but between those who serve GOD, and those who serve him not. The world has seen that its own principles are leading to its own destruction; it acknowledges that its increased laxity has fearfully increased its corruption; offences, which even it abhors, are multiplied; vices, which disturb even its peace, stalk more openly; yet while it reaps the bitter fruits of its own ways, it dares not strike the root.

The fasts appointed by our Church, appear eminently calculated, not in truth as a panacea of all evil, but as one decided protest against the "corruption which is in the world by lust," as one testimony to the conviction of men of the reality of things eternal.

Men may "fast for strife and to smite with the fist of wickedness," as they may also, "for pretence make long prayers;" yet will not men, in general, submit to inconvenience and privation, except for a real and substantial object; the world has easier paths for its followers: he, who suffers hardship for an unseen reward, at least gives evidence to the world of the sincerity and rootedness of his own conviction; he attests that he is a pilgrim journeying to a better country, and however men may for a while neglect his testimony, it cannot be silenced.

Such are some of the advantages, which a recurrence to the system of our Church in respect to fasting might, in dependence upon GOD's blessing, tend to realize: a more uniform, namely, and regular observance of an injunction of our blessed Saviour; a deeper humiliation, and a more chastened spirit in carrying on His will; a more thorough insight into ourselves, and a closer communion with our GOD; a more resolute and consistent practice of self-denying charity; a more lively realizing of things spiritual; a warning to the world of GOD's truth and its own peril. I have spoken with reference to prevailing habits and general character only, partly because they are these habits which the regulations of a Church must mainly contemplate; in part also, because, in whatever degree, they will probably form a portion of our own. The evil or defective character of any period is not formed by, nor will it exist in, those only who are evil; it encompasses us, is within us; we also contribute in our degree to foster and promote it; nay, it is from us probably that it receives its main countenance and support. Our own standard is insensibly lowered by the evil with which we are environed. A self-indulgent age is not a favorable atmosphere for the growth of self-denial; nor an age of busy and self-dependent activity for that of a calm and abiding practical recognition, that every thing is in GOD's hands; nor a period absorbed in the things of sense for thoughtful meditation on things eternal. The predominant evils will indeed appear in the Christian in a subdued form; yet whether the temptation be to an unconscious compliance with them, or unwittingly to oppose evil with evil, the danger lies nearer here than in any other part of duty. And if the salt in any wise lose its savor, wherewith shall the self-corrupting world be preserved? wherewith the salt itself be salted?—*Dr. Pusey.*

COMPLAINT OF A PRESBYTERIAN.

I have come from my house a sound orthodox Christian, and have hardly taken my seat in the church when I have found myself praying, or at least one was praying in my name, as a rank Socinian. I have been made an Arian, as to my prayers, very often; and in short, there is hardly any whimsical opinion been broached among the clergy for these forty years, that I have not some time or other found mixed with my public prayers, though for my part I am a plain, old-fashioned man, and content myself with the Apostles' Creed. Sometimes, indeed, from my heart, I could not have told upon what particular principles my prayers were offered; they were so *excellently well contrived, and so free from all narrow notions*, that they would have served a Jewish synagogue, a Mahomedan mosque, or a congregation of Persian magi, as well, or better, than a Christian assembly. If the minister that officiates be a skeptic, I am made to pray like a skeptic; if an enthusiast, he addresses GOD in my name according to his own enthusiastical notions; when he chances to be a facetious firebrand, or a keen party man, though I be a very peaceable tradesman, my prayers breathe faction, my devotions in public are flaming with party heat, and tinctured with the fury of his faction. It is well known that when any disputes happen, and differences arise among the clergy, in their synods or assemblies, both sides appeal to Heaven in their public prayers, and force the laity to appeal with them, (we are not supposed to have any right to judge for ourselves in these cases,) and what is even worse, by an unlucky change of ministers, or by stepping into another church, I have often been made to appeal to Heaven as an advocate for both sides of the question, and pray for and against each of the parties in one day; for though our churches have the appearance of the same worship, yet in fact their *worship* is as different as the tempers, principles, and parties of the parsons *who manufacture it*; and this leads the laity into the dangerous blunder of offering contradictory petitions, and praying at different times upon principles as opposite from one another as light is to darkness. It is not an unusual thing among us, to pray for and against presentations in one week. I have thanked GOD for his decrees of election and reprobation in the forenoon, and in the afternoon offered my humble thanks that all men have equal access to salvation by faith and virtue. In a word, there is no party, nor different principle among our clergy, with respect to which I have not been made to play fast and loose with the Deity; to ask what I did not want, and to pray against what I most earnestly wished for. This we call worshipping GOD! but did we deal so with our fellow-men they would call it mockery, and take it as a gross affront. I cannot help thinking, gentlemen, that this will appear even to yourselves, a hard treatment of the laity; and that you will acknowledge that their judgment ought not to be so entirely made a property of, as to oblige them to have their public worship offered upon what principles the parson pleases to espouse, or upon opposite principles, as the minister, for the time, is of this or the other party. *One of your cloth complains that we betray a visible impatience till prayer be over.* Is it any wonder if we do? For, as it is managed at present, prayer is to us a very dangerous part of worship; for as that judicious gentleman observes, "A great deal more, a vast deal more depends upon our performance of this duty with judgment and propriety, than most people seem to be aware of." They who are aware of this, cannot help being impatient and uneasy, when a duty of such vast importance is trusted to every individual of the clergy; and they who seldom think of its nature or importance, will always esteem it as a dry and lifeless part of our service.

Letter of a Blacksmith.

REFLECTIONS ON THE HUMILIATION AND DEATH OF CHRIST.

Reflection 1. These are great things indeed which are spoken concerning JESUS CHRIST, his birth and sufferings; but the greater our unhappiness if we have no portion in them. To hear of them only, and to enjoy nothing of them, is most miserable; and thus it is through our unbelief. Were it as common to believe in him as to repeat these words, or to come to church and hear this Gospel preached, then you would all make pretty good plea on it. But believe it, it is another kind of thing to believe than all that, or than any thing that the most of us yet know. My brethren, do not deceive yourselves. That common high-way faith will not serve; you are, for all that, still unbelievers in CHRIST's account; and if so, for all the riches of comfort that are in him, you can receive none from him. It is a sad word that he says, "Because you believe not in me, ye shall die in your sins." John viii. 21. As if he should say, Though I died for sins, not mine own but others, yet you remaining in ungodliness and unbelief, that shall do you no good; ye shall die in your sins for all that. It is such a faith as endears CHRIST to the soul, unites it to him, makes CHRIST and it one, that makes all that is his to become ours. Then, we shall conclude aright, CHRIST hath suffered, therefore I shall not. As he said to them who came to take him, "Is it I you seek? Then let these go free;" so to the law and the justice of GOD he says, seeing you have sought, and laid hold on me, and made me suffer, let these go free who lay hold on me by faith: if you have any thing to say to them, I am to answer for them, yea, I have done it already.

2. You that believe and live by this death, be often in reviewing it and meditating on it, that your souls may be ravished with the admiration of such love, and warmed with a reflex love to him. ***Mira Dei dignitas, mira indignitas nostra.*** Other wonders, as you say, last for a while, but this is a lasting wonder; not to the ignorant,—the cause of wonder at other things is ignorance indeed, but this is an everlasting wonder to those who know it best, *viz.*, to the very angels. Let that loved JESUS be fixed in your hearts, who was for you nailed to the cross: *Donec totus fixus in corde, qui totus fixus in cruce.* St. Bernard wonders that men should think on any thing else: *Quantæ insanæ post tanti Regis adventum aliis negotiis!* Surely it is great folly, to think and esteem much of any thing here, after his appearing: the sun arising drowns all the stars. And withal, be daily crucifying sin in yourselves, be avenged on it for his sake, and kill it because it killed him.

3. Will you think any thing hard to do or suffer for him, who undertook and performed to the full so much for you? If you had rather be your own than CHRIST's, much good do it you with yourselves; but know that if you are not CHRIST's but your own, you must look for as little of him to be yours. If ye be your own, you must bear all your own sins, and all the wrath that is due to them. But if you like not that, and resolve to be no more your own, but CHRIST's, then what have you to do but cheerfully to embrace, yea, earnestly to seek all opportunities to do him service?

4. These are the steps of CHRIST's humiliation; look on them, then, so as to study to be like him particularly in that, Surely, the soul that hath most of CHRIST, hath most humility. It is the lesson he peculiarly recommends to us from his own example, which is the shortest and most effectual way of teaching: "Learn of me, for I am meek and lowly of heart." Matt. xi. 29. He says well, ***Erubescat homo superbus esse, propter quem humilis factus est Deus:*** Let man be ashamed to be any longer proud, for whom GOD himself humbled himself so low. ***Intolerabilis est impudentia, ut ubi se exinanivit majestas, vermiculus infletur et intumescat.*** He became humble to expiate our pride, and yet we will not banish that pride which undid us, and follow that way of salvation which is humility. JESUS CHRIST is indeed the lily of the valleys; he grows nowhere but in the humble heart.

When humbled to the lowest, then nearest his exaltation, as Joseph in the prison. He could die, for he was a man, and a man for that purpose, that he might die; but he could not be overcome by death, for he was GOD: yea, by dying, he overcame death, and so showed himself truly the LORD of life. He strangled that lion in his own den. The whale swallowed Jonah, but it could not digest him; it was forced to cast him up again at the appointed time, the same with the time here specified, wherein the prophet was a figure of this great Prophet, JESUS CHRIST. The grave hath a terrible appetite; it devours all, and still cries, *give, give, and never hath enough*, as Agur says; yet, for all its appetite, CHRIST was too great a morsel for it to digest, too strong a prisoner for all its bars and iron gates to keep him in. "It was impossible he should be holden of it," says St. Peter. Acts ii. 24.

He hath made a breach through death, opened up a passage on the other side of it into life, though otherwise, indeed, ***vestigia nulla retrorsum.*** They who believe, who lay hold on him by faith, they come through with him, follow him out at the same breach, pass through death into heaven. But the rest find not the passage out; it is as the Red Sea, passable only to the Israelites; therefore, they must of necessity sink quite downwards through the grave into hell, through the first death into the second, and that is the most terrible of all. ***That*** death is indeed what one called the other, ***the most terrible of all terribles,***—"the king of terrors," as it is in Job.

Now, the only assurance of that happy second resurrection to the life of glory hereafter is, the first resurrection here to the life of grace. "Blessed are they that are partakers of the first resurrection, for on such the second death hath no power." Rev. xx. 6. For the resurrection of JESUS CHRIST is, to the believer, the evidence of his redemption completed, that all was paid by CHRIST, as our surety, and so, he set at liberty: which the Apostle teaches us, when he says, "He arose for our righteousness;" and again, "It is GOD that justifies: who shall condemn?" "It is CHRIST that died, or rather that is risen again." Rom. viii. 33. Nor is it only the pattern and pledge of a believer's resurrection, but it is the efficient cause both of that last resurrection of his body to glory, and of the first, of his soul to grace.

The life of a believer is derived and flows forth from CHRIST as his head, and is mystically one life with his, and therefore, as himself expresseth it, "Because I live, ye shall live also," John xiv. 19. Therefore is he called the "first-begotten from the dead and the beginning, *En pasin proteuo.*" Col. i. 18. He is first in all, and from him spring all those streams that "make glad the city of GOD." Therefore the Apostle, in his thanksgiving for "our new life and lively hopes, 1 Pet. i. 3, leaves not out that, "Blessed be GOD, the Father of our LORD JESUS CHRIST;" that is the conduit of all. And he expresses it in the same place, that we are "begotten again to a lively hope, by the resurrection of JESUS from the dead." But, alas! we prejudge ourselves of all that rich comfort that is wrapt up in this, by living to ourselves and our lusts, and to the world, having not our consciences purified from dead works. How few of us are there who set that ambition of Paul before us, desiring above all things "to know him, and the power of his resurrection, to be made conformable unto his death! Phil. iii. 10. That is the knowledge, as he there expresses it, a lively experienced knowledge of that power.

This rightly considered, will answer all our doubts and fears in the Church's hardest times. When in its deliverance there appears nothing but impossibilities, when so low that its enemies are persuaded to conclude that it shall never rise again, and its friends are oppressed with fearing so much, yet, He who brought up his own Son JESUS from the dead, can and will restore His Church, for which He gave His only begotten Son to the death. "Son of man," says he, "can these dry bones live?" Ezek. xxxii. 3. Thus often looks the Church's deliverance, which is there the proper sense. The prophet answered most wisely, "LORD, thou knowest, q. d. It is a work only for Thee to know and to do; and by His Spirit they were revived. And so here, it looked hopeless as the disciples thought; they were at the point of giving it over, and blaming almost their former credulity: "We thought this should have been he that should have delivered Israel; and besides all this, to-day is the third day." True, the third day was come, but it was not yet ended; yea, he rose in the beginning of it, though they as yet knew it not, nor him to be present to whom they spake; but toward the end of it, they likewise knew that he was risen, when he was pleased to discover himself to them. Thus, though the enemies of the Church prevail so far against it, that it seems buried, and a stone laid to the grave's mouth, yet, it shall rise again, and at the very fittest, the appointed time, as CHRIST the third day. Thus the Church expresses her confidence, Hos. vi. 2: "In the third day he will raise us up." Whatsoever it suffers it shall gain by it, and be more beautiful and glorious in its restorement. ***Mergas profundo, pulchrior exilit.—Archbishop Leighton.***

HALLET'S COVE FEMALE INSTITUTE, Rev. J. W BROWN, A. M, Rector. The vestry of St. George's Church, Hallet's Cove, Long Island, having completed their arrangements for establishing a permanent institution for FEMALE EDUCATION on a liberal foundation, beg leave to submit the following outline of their designs to the public.

After the 1st of May, 1839, the Hallet's Cove Female Seminary, so successfully conducted during the past year by Miss R. C. BROWN and her assistants, will be merged into the institute.

The Rev. J. W. Brown, rector of St. George's Church, has been elected rector of the institute with the unanimous consent of its patrons. The trustees flatter themselves that the well-known success of this gentleman as a teacher, and his experience in all the departments of FEMALE EDUCATION will be a sufficient guarantee to the public for the character of the institution.

Trustees and Patrons.—The vestry of St. George's Church are the responsible trustees. The following gentlemen, most of whom are personally interested in the success of the institution, by their subscriptions to its foundation have become its patrons:—Alexander H. Stevens, M. D, John L. Riker, Esq, Samuel Stevens, Esq., R. M. Blackwell, Esq, Stephen A. Halsey, Esq., John Jacob Astor, Esq, C. J. Gayler, Esq., J. M. M'Jimsey, Esq., A. Stone, Esq., H. H. Stevens, Esq., E. Peck, Esq., W. Craig, Esq., George C. Thorburn, Esq., George Chance, Esq., B. K. Stevens, Esq., H Whittemore, Esq., William Shaw, Esq., John Field, Esq., John Blackwell, Esq.

Location.—The location of the institute it is believed is such as will command an extensive patronage. The village, already extensively known, as combining the highest advantages of beautiful scenery, animated water prospect, health, and retirement, is only five miles distant from the central part of the city of New York. During the greater part of the year a regular line of steamboats, to and from the city, at different hours of the day, land at its docks,—besides which there is a constant communication with the city at all hours and in all seasons, by the Harlem railroad and stages. Parents residing in the city, or visiting it for purposes of business or pleasure, can thus enjoy the opportunity of visiting their daughters constantly, without any serious waste of time on the passage.

Institute Building.—A large and convenient school building, located in a retired part of the village, on a beautiful site near that occupied by St. George's Church, will be ready in the course of the summer. This building, *expressly erected for the purposes of the institute*, with its apartments for study, recreation, and retirement, arranged on the most approved model, will command from the principal stories a fine view of the East River in both directions, of the scenery on the western shore of Long Island, and the opposite shore of New York. The grounds around it are sufficiently extensive to allow such healthful exercises in the open air as the pupils may require, and to indulge their taste for ornamental gardening. Several beautiful groves and retired walks in the vicinity, will be open to the pupils under the conduct of their governesses. Covered walks for exercise and recreation in bad weather, perfectly retired, will be provided, and the strictest attention to the physical comfort of the pupils will be paid by all connected with the institute.

The building, surmounted by an observatory, will be furnished with a telescope, and the necessary instruments for the practical study of the interesting science of astronomy.

Apparatus.—Arrangements are in progress to secure a complete set of apparatus, to illustrate the circle of the physical sciences, and regular lectures, familiar and practical, will be delivered by the best professors from the city.

Departments.—The institute will be divided into three departments, preparatory, junior, and senior, embracing all the studies necessary to a finished education. Pupils may be entered at any age.

Year of Study.—The year of study will extend from the 1st of September to the 1st of August. Quarters commence in May, September, November, and February.

Arrangements will be made for the *gratuitous instruction* of a limited number of children of deceased clergymen of the Protestant Episcopal Church. Applications for the reception of two such pupils may be made after August next. The number of these scholarships, it is hoped, will be soon considerably increased.

Parents may make arrangements for their daughters to remain during the August vacation.

The institute will be opened on the 1st of May next, in the building heretofore occupied as a female seminary by Miss R. C. BROWN. The institute building will be completed and thoroughly arranged in time for remova during the August vacation.

Physician.—H. BAYLIES M. D., has been appointed physician in ordinary to the institute.

Teachers.—The following teachers are at present connected with the institute in its several departments, and additional aid will soon be obtained.

Rev. J. W Brown, M. A., Rector.
Richard M'Namee, English assistant.
Mons. B. Servatius, French language and literature.
Mle. Servatius, vocal and instrumental music.
Miss R. C. Brown, First Governess, and teacher in the English branches.
Miss E. Lamb, Drawing.
Miss Elizabeth Pooley, Picturesque drawing and painting.
———, French governess.
Mrs. M. Morton, Matron.

The most important branches of the English course will be under the charge of the RECTOR. A french governess will preside in the school-room. The higher departments of the French, Italian, and Spanish languages, will be under the care of able masters.

Professor *Charles A Lee, M. D.* of New York, will deliver lectures during a part of the course on the elementary principles of Physiology and the laws of health.

The pupils under the charge of their governesses will be allowed to attend such places of worship as their parents may designate. At home, the pupils, with their teachers, will form one Christian family, and the Rector will consider himself especially responsible for their moral and religious education.

The trustees, in this new attempt to increase the facilities of Christian education, confidently look for patronage to the Church.

Signed by order of the vestry,
HOMER WHITTEMORE, Clerk.

Terms, &c.—Boarders $250 per annum, payable quarterly in advance. For this sum the pupil is entitled to board and all necessaries connected with it, and tuition in the English course. Extra charges are, for music on the piano or organ, $15 per quarter: use of instrument $2. Music on the harp $20 per quarter, use of instrument $3 Music on guitar $12, use of instrument, $2. The French language $8. Italian and Spanish languages $10 each Latin $5. Drawing or painting $6. Lectures including the entire yearly course, $5.

Circulars may be had at the bookstores of Swords, Stanford & Company, Broadway; Louis Sherman, 142 Fulton Street; Gould and Newman, corner Nassau and Fulton street; Thomas J. Crowen, Broadway; and at the office of the Episcopal S. S. Union. 28 Ann street; and at Bartlett and Raynor's, 76 Boweyr.

Applications to be addressed (post paid) to the Rector at the Institute, or to John L. Riker, Esq. Fulton street.
March 8. 2m.

SERMON ON EDUCATION, by the Rev. ISAIAH G. DE GRASSE, preached at the Episcopal Free Church, for the people of color in this city. The proceeds of the sermon will be given for the benefit of the Sunday school attached to the church. For sale at the office of the Churchman, No. 142 Fulton-sreet; General Protestant Episcopal Sunday School Union, 28 Ann-street; Swords, Stanford & Co, 152 Broadway, and at the office of the A. A. S. Society, No. 143 Nassau-st.
March 16, 1839 tf.

CHURCH ORGAN, at auction, on Wednesday, March 20th at 12 o'clock, at the house No. 310 Broadway. It is of sufficient compass for a small Church, or lecture room. Further particulars, and examination, on application to WILLIAM W. SHIRLEY,
March 15, 1839, 1t. Fulton street.

A DICTIONARY OF THE CHURCH, by the Rev WILLIAM STAUNTON, just published by LOUIS SHERMAN, 142 Fulton-street. For the opinion entertained of this work reference is made to the editorial columns of the Churchman, New York American, New York Gazette, and New Yorker.

Also *Keith's Demonstrations of the Truth of Christianity.* From the second Edinburgh edition.

GEMS FROM THE MOUNT, or Illustrations of th Lord's Prayer, twelve copperplate engravings; b the Rev. R. C. Shimeall, Rector of the Church of th Messiah, New York.

Music of the Church, 6th edition, by Dr. Wainwright.

The Christian Keepsake, Edited by the Rev John A Clark, with splendid engravings.

The Churchman's Annual, Edited by the Rev. John W Brown, containing a memoir of Jacob Lorillard, Esq.

The Churchman's Almanac, for 1839.

The Religious Souvenir, Edited by Mrs. L. H. Sigourney.

The above works just published and for sale, at 142 Fulton street, by LOUIS SHERMAN.
Feb. 19. tf

NOTICE.—The Co-partnership heretofore existing between SHERMAN & TREVETT, is this day dissolved by mutual consent. The affairs of the co-partnership will be settled by Louis Sherman, 142 Fulton st., where all persons indebted to the firm are requested to make immediate payment. LOUIS SHERMAN,
New York, Feb. 19, 1839. BENJ. G. TREVETT.

CARD.—LOUIS SHERMAN, (of the late firm of Sherman & Trevett,) will conduct the business of Publishing and Bookselling, at the same place. The patronage of his former friends, he trusts, will be continued with the same liberality as heretofore. 120im

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

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- Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.
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